The
CHRISTIAN CENTURY
A Journal of Religion

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The Basis of Unemployment Relief
By Paul H. Douglas

The Whole Gospel of Christ
A Christmas Sermon
By Francis J. McConnell

Free Church and Free Men
The Press and Its Readers
Editorials

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In This Issue

PAUL H. DOUGLAS contributes to this issue the third of a series of four articles on security insurance. No economist in America can speak on this subject with more expert knowledge of the factors involved in this problem. Dr. Douglas has been a professor of economics in the University of Chicago for many years, and more recently a member of the consumers' advisory board of the NRA. He is the author of many books on social and economic subjects. His particular specialty is wages.

RENWICK C. KENNEDY is minister of the Associate Reformed Presbyterian church at Camden, Alabama. The vivid and colorful sketches which he has written of life among the lowly in the south during the depression have been based not only upon a sympathetic interest but upon intimate contacts and careful study.

FRANCIS JOHN MCCONNELL one of the bishops of the Methodist Episcopal church, is as well and widely known as any religious leader in America. Coming to the episcopate by the not unusual route of a college presidency—and it is not even unusual for presidents of DePauw to become bishops—he has succeeded to an extraordinary degree in continuing his scholarly habits while bearing heavy administrative burdens and being in constant demand for public addresses. He has been president of the Religious Education association, president of the Federal council of churches, Barrows lecturer in India, and Lyman Beecher lecturer at Yale. He is the author of a long list of books. Bishop McConnell's sermon in this issue first appeared in the Methodist number of the Christian Century Pulpit (December) under the title "Two Commandments in One." It is regarded as an interpretation of such importance that it is reproduced in these pages in order that laymen as well as ministers may profit by it. Readers of the editor's sermon on "The Crisis in Christianity" (issue of September 26) will note a similarity of emphasis between the two utterances.

The CHRISTIAN CENTURY

December 19, 1934

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Contents

Editorial
- Editorial Paragraphs 1611
- Free Church and Free Men 1614
- The Press and Its Readers 1616

Quintus Quiz: Gawdsaking 1617

Verse 1617

Contributed Articles
- The Basis of Unemployment Insurance, by Paul H. Douglas 1618
- Fairy Story, by Renwick C. Kennedy 1620
- The Whole Gospel of Christ, by Francis J. McConnell 1622

Books
- Erasmus of Rotterdam, by Stefan Zweig 1626
- Books in Brief 1626

Correspondence 1626

The Question Box 1627

News of the Christian World
- Correspondence from New York 1628
- Correspondence from Philadelphia 1628
- Federal Council Biennial Meeting 1630
- Correspondence from Mexico 1632
- Correspondence from Turkey 1633
- Correspondence from Cleveland 1634
- Correspondence from the Mid-South 1636
- Correspondence from England 1636

The New Films 1638

Books Received 1638

Calendar of Coming Events

Dec. 27, 28. Meeting of the American society of church history, Hotel Mayflower, Washington, D. C.
Dec. 27, 28. Second annual youth institute, Moorhead, Minn.
Dec. 28. Christmas Methodist peace conference, Central Y.M.C.A., Philadelphia.
Dec. 28-30. National conference of students on politics, University of Chicago, under sponsorship of Y.M. and Y.W.C.A., L.I.D., Foreign Policy association and others.
Dec. 30-Jan. 6. National convention of evangelists and Christian workers, Moody memorial church, Chicago.
Jan. 2-4. Berkeley Baptist divinity school midwinter conference for Christian workers, Seattle, Wash.
Jan. 7. Indianapolis ministers association, Roberts Park Methodist church, Indianapolis.
Jan. 7. Pastors and religious educators luncheon conference, the Whittier, Philadelphia. Address by Dr. Basil Mathews.
Jan. 7-9. Berkeley Baptist divinity school midwinter conference for Christian workers, Spokane, Wash.
Jan. 7-10. Home missions council, annual meeting, Wesley building, Philadelphia.
Jan. 7-13. Week of prayer.
Jan. 8. Annual meeting of greater Boston federation of churches, Church of New Jerusalem, Boston.
Jan. 8, 9. Methodist Episcopal, south, meeting of college bishops, Memphis.
Jan. 13. Pulpit exchange Sunday.
Jan. 13. Methodist "Save the Sanctuary" Sunday.
Jan. 14. Mid-winter meeting, Indianapolis Baptist association, Indianapolis.
Jan. 14. Pastors and religious educators luncheon conference, the Whittier, Philadelphia. Address by Pres. J. H. Franklin.
Jan. 14-16. Nebraska ministers' convocation, First Presbyterian church, Lincoln.
Jan. 14-16. Minnesota state pastors' conference, St. Paul, Minn.
Jan. 15-17. Florida Baptist convention, DeLand, Fla.
Jan. 15-17. Indiana state pastors conference, Indianapolis.
Jan. 15-26. Midwinter meeting of Congregational secretaries and commissions, Evanston, Ill.
Jan. 16. Protestant Episcopal diocesan convention, diocese of Tennessee, St. Paul's church, Chattanooga.
Jan. 22-24. Protestant Episcopal diocesan convention, diocese of Mississippi, St. Paul's church, Meridian, Miss.
Jan. 22-25. Tenth annual conference on "Cause and Cure of War," Washington, D. C.
Jan. 25. Y.W.C.A. annual meeting, Indianapolis.
Jan. 26-30. Annual missionary assembly, Orlando, Fla.
Jan. 27-30. Annual missionary assembly, Deland, Fla.
Jan. 27-Feb. 3. Christian Endeavor week.
Jan. 28. Pastors and religious educators luncheon conference, the Whittier, Philadelphia. Address by Sec. S. M. Cavert.
Jan. 28. Southern Presbyterian church quarterly meeting, Memphis presbytery, Memphis.
Jan. 28, 29. Pennsylvania council of churches annual convention, Grace Methodist church, Harrisburg, Pa.
Jan. 30-Feb. 1. Annual missionary assembly, Palm Beach, Fla.

XUM

The
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EDITORIAL

NEWS of the complete conciliation of the Balkan dispute has been received throughout the world with a deep sigh of relief. War was just on the point of blazing out. There had actually been some crossing of the Hungarian boundary by loose detachments of Jugo-slavian soldiers. This was preceded by the cruel wholesale deportation of thousands of non-naturalized Hungarian residents of Jugo-slavia—aged men and women, little children, whole families, sick and crippled—who went streaming with their possessions in wagons and on their shoulders, a tragic procession, back to Hungary. First reports put the number at 20,000. Later reports at 3,000. The Hungarians retaliated in kind, compelling Jugo-slavs living in Hungary to pull themselves up by the roots and go back to Jugo-slavia. This human misery was the physical focus of enraged public passion on both sides. The government of Hungary was charged by the Jugo-slavian government with complicity in the murder of King Alexander on the alleged ground that the murder plot was hatched in Hungary with the knowledge and connivance of responsible officials. These charges had been formally preferred before the League of Nations. But the league was at first slow to act, and the deportations ensued. Confronted with the most tense and solemn situation which has developed in Europe since the war—in details an almost exact duplication of the events which precipitated the world war—the council of the league met swiftly in Geneva.

One War That Did Not Come Off

A Triumph for The League

WHAT happened thereafter will go down as one of the bright chapters in league history. It will go far to cancel the loss of prestige which the league suffered in the Sino-Japanese affair. It was distinctly a league triumph. No other pacific instrumentality can claim a share in it. The major figures of European diplomacy were present: Laval of France, Eden of Great Britain, Benes of Czecho-slovakia, Litvinov of Russia, Titulescu of Roumania, Aloisi of Italy. The atmosphere was charged with the possibilities of conflict. Hungary had actually been caught with the goods and, whether responsibly guilty or not, gave no assurance of a disposition to punish the criminals and the Hungarian officials who aided them with forged passports. Italy herself, probably as guilty as Hungary, though no formal charges were brought, backed Hungary. The little entente—Roumania, Czecho-slovakia and Jugo-slavia—stood together for Jugo-slavia, backed by France. Great Britain kept a judicial temper. Titulescu's reminder that Roumania had a non-aggression and mutual assistance pact with Russia which would bring the soviets to their side, finally made it clear that Hungary had no supporters save Italy. Thereupon, milder language displaced the superheated charges and counter-charges. Titulescu was persuaded to extend an olive branch to Hungary by declaring that neither he nor any member of the little entente intended to impugn the "national honor" of Hungary, or to include the people of Hungary in the charges made against certain officials. This gesture brought a response in kind. The ice began to melt and the two chief disputants were ready to submit their wounds to the salve which the council had prepared in the shape of a healing formula.

A Simple Cure for a Malignant Ailment

IN respect to its substance, the healing formula is not particularly significant. Its significance lies rather in the disclosure that so simple a cure, administered in almost a grandmotherly fashion, could be found for so grave an ailment. In the formula adopted, the council condemns the assassination of Jugo-slavia's king and the French foreign minister, affirms its confidence in the good will of Hungary to "take at once appropriate punitive action in the case of any of its authorities whose culpability may have been established," requests it to "communicate to the council the measures it takes to this effect," and concludes by authorizing the appointment of a committee to study and investigate the question of defining in international law the responsibility of governments within whose borders such international terrorist crimes are hatched. Very simple. One cannot help reflecting on the terrible guilt of plunging

Europe and perhaps the world into a war over a matter that was so easily capable of pacific settlement. Of course, the realist is not deceived by appearances. The cause which underlay this threat of war goes deeper than those matters which were made explicit in the council's formal action. Everybody knew this to be so. The real trouble lay in the treaty of Versailles under which both Hungary and the Croatian part of Jugo-slavia are restive. The common demand of Croats and Hungarians for a revision of the treaty acts as a constant temptation to connivance and cooperation in terroristic and other threatening activities. That fundamental situation has not been appeased by Geneva's settlement of the present trouble. But at Geneva it was clearly revealed that Italy alone of the leading powers in the league stands for revision. The anti-revisionists have might on their side, wherever the right may be. Italy left the deliberations in a humbled mood, conscious of her isolation so far as European policy is concerned and facing an acute financial crisis at home.

Nobel Peace Prizes for Angell and Henderson

NOBEL peace prizes were awarded to Sir Norman Angell and Arthur Henderson for the years 1933 and 1934 respectively. The awards of the committee will find general ratification in public sentiment. The first reflection that they bring to the minds of informed Americans is the pleasing assurance that the committee is not moved by campaigns in behalf of eminent citizens who have made no particular contribution to the cause of peace but who permit their friends to seek this honor for them. Angell and Henderson have both attempted and accomplished much. Sir Norman, as a writer, has —in the words of the presentation—done as much as anyone in our time "to remove the wrong conception that war benefits anyone." After an education in England and France, he spent several years in America as miner, rancher and newspaper man, thus laying a foundation of wide acquaintance with the people of three countries before beginning his career as a writer on social, economic and international affairs. Mr. Henderson is president of the world disarmament conference. It is credited to his determined and intelligent efforts that the conference did not entirely crash, that it still retains such vitality as it has, and that there is some chance of its survival. To appreciate the value of his service it is not necessary to cherish exaggerated hopes of immediate success for the conference. Whether it succeeds or fails, such efforts are the stuff out of which pacific adjustments among the nations must ultimately be made.

Federal Council Closes Its Eyes

HOW much farther must Protestantism go toward the collapse of its ecclesiastical structure before the eyes of its leaders are opened to the seriousness of its present state? This question presses upon the mind of any person who attended the sessions of the Federal Council of Churches of Christ in America or who reads the account of its proceedings presented by Dr. Herbert L. Willett elsewhere in these pages. The Federal council, it must be conceded, faced certain questions, particularly questions involving the character of the social order, with an added increment of courage as compared to the pronouncements of past years. But the one question which such a body ought bravely to face, it did not and apparently will not even recognize. That is the question of the state of the churches. Here are some twenty-five denominations, federated in the only framework of unity existing in American Protestantism, discussing and pronouncing upon great issues of the social, moral and spiritual life, but doing nothing at all to fashion these disunited forces of Protestantism into a unity competent to implement these pronouncements with moral and spiritual vigor. The address to the churches, to which Dr. Willett refers, is indeed a significant, in many respects a notable, document. But perhaps the most significant thing about it is the insignificant attention the council gave to its demand that "the church must set her own house in order," that "competitive denominationalism, with its resulting overchurching of small communities and its disunited inefficient spiritual service to larger communities, must cease." The council heard this pronouncement, and voted unctuously for it, but did not turn a hand to do anything about it. Perhaps it is too much to expect the personnel of a Federal council to take initiative in such a matter. It consists, in the main, of the more comfortably placed beneficiaries of our denominational order. But where else can we look for action?

Naval Conversations Are on a Dead Center

STILL stalled on Japan's refusal to consider the renewal of the 5-5-3 ratio or any other ratio short of parity, the London conversations during the past two weeks have produced nothing more notable than Japan's definite notice of intention to denounce the Washington treaty next year and her suggestion that the three parties to the conversations equalize their navies at one-half the present strength of the largest. The denunciation of the treaty is an instrument which cuts both ways. It releases Japan from the sixty per cent limit in comparison with the navies of Great Britain and the United States. But it also releases Great Britain and the United States from their agreement not to build naval bases in the western Pacific. Perhaps it is assumed, as it safely may be, that, treaty or no treaty, the United States will not maintain a naval base in the Philippines. Mr. Norman Davis points out that scrapping the treaty means giving up the principle of "parity of security" by adjusting the relative strength of navies to the respective needs and dangers of the nations concerned. The trouble is that no generally acceptable method has been discovered of measuring these needs and dangers. It is precisely because Japan is no longer satisfied (if she ever was) with the formula devised at Washington that she now insists that equal security requires equal navies. The argument is not likely to con-

XUM

vince anyone outside of Japan. While the negotiations are thus delicately suspended upon points of security which cannot be measured, and national honor which can be discussed only in the most diplomatic language, and national ambitions which cannot be discussed at all, the American navy makes its little contribution by planning a mass flight of bombing planes to Manila as a practice maneuver. If its purpose were to support Japan's argument for an equal navy, it could not have devised a more effective measure.

Freedom of the Church Costs Something

A LATE development in the struggle between the German government and the independent element of the church is revealed in the report that the minister of the interior, Wilhelm Frick, had threatened to take away all support by taxation from those parishes and dioceses that persist in opposing Reichbishop Mueller. Granting that the ecclesiastical ministry had been perhaps too violent in its efforts to unite the provincial churches under one head, he asserted that all kinds of treason found cover under the opposition to the appointed leaders of the church and that he was determined to put a stop to it. The withdrawal of support will be one coercive measure. "The reich government it not at all interested in helping finance churches that are supposed to serve the spiritual development of the German people and that simply introduce into the nation's life bickering and wrangling." Frick's unfavorable description of the attitude of the protesting pastors and churches may be dismissed as of no consequence. The important thing is his threat to detach them from the public treasury and let them rely wholly upon the voluntary support of their adherents. Well, why not? The dissenting group would have strengthened its cause if it had taken this step long ago on its own initiative. How can a church hope or claim to be a free church, entirely independent of governmental direction, so long as it looks to the government to collect taxes for its maintenance? The freedom of the church from the state involves responsibility as well as privilege. A church which wishes still to enjoy the prestige and emoluments that go with being a state church but repudiates all control by the state is like an insurgent adolescent who is determined to "live his own life" but turns up three times a day at the parental table. The resisting German churchmen have thus far shown heroic courage. Let them meet this new threat with a welcome and they will go far toward cutting the bonds that limit the freedom of the church.

Chicago Tribune Issues a Pastoral Encyclical

CHRISTIAN ministers face many difficulties today, one of them being to keep up with the growing technical literature of their calling. We would call their attention, therefore, to an editorial, almost an encyclical, in the Chicago Tribune for December 11. In a leading editorial the Tribune expert in pastoral theology deprecates the fact that ministers, ministerial bodies and representative church bodies, speaking officially, are making social and economic pronouncements. This, it seems, is a grave injustice to their members, and may cause some of them to leave the church:

> The church member whose affiliation is based on religious needs and convictions and finds [sic] that his pastor, acting formally or by natural implication as representative of his church, is pronouncing upon economic or political measures and policies contrary to his own beliefs and even his own material interests, must either leave his church or submit to the use of his influence against his own interests as he conceives them and against his convictions.

Although the grammar of that passage is a little cloudy the meaning is as clear as sunlight. Although the church member of the passage is a purely hypothetical one, the Tribune assumes that he is, to begin with, in disagreement with any pastor who preaches a social gospel. But if any large number of members have left a denomination for the reasons given above we have not heard of it. Nor can we get worked up over the hard fate of a man forced to leave his church because its preaching threatened to hurt his "material interests." There have been many sects since the days when Christians met in catacombs, but none of them has, to our knowledge, guaranteed the insurance of their members' "material interests." Perhaps the Tribune's ecclesiastical department can cite us some examples.

The State May Have to Stay the Church's Hand!

HOWEVER, as befits a statesmanlike view of the situation, the predicament of the individual church member is not the main count in the Chicago Tribune's indictment of pastors who believe that religion must function in this contemporary world. For if pastors preach on Cæsar as well as on God, Cæsar will have to do something about it, says the Tribune—perhaps with recent German statecraft in mind:

> If this tendency proceeds we shall have control of the state by church, or the state on behalf of its own independence will have to control the church. Neither alternative would be conducive to the peace and welfare of the people or of either church or state.

Like most "either . . . or" antitheses this one will hardly impress intelligent churchmen, especially as the only way of avoiding it which the Tribune suggests is that ministers should perform an impossible feat of abstraction: to separate their religion from all admixture with ethical realities. Then indeed religion would become the opium, if not of the people, at least of all those individuals whose "material interests" were great enough to enable them to pay pew rent. The church has never made such an abstraction. Indeed, one of the charges against it by economic revolutionists is that it has too often acted—in the phrase of an English dramatist—as a "lynch-pin of society," meaning by society the status quo. That real churchmen have always been aware of social values, and have not invariably been conservative in their reading of them, is something which both the Tribune on the one hand, and icono-

XUM

clastic revolutionaries on the other hand, need to learn. As a first lesson let us commend to the Tribune the example of a pastor who became world famous in that century of individualism, the eighteenth, for his "pronouncements." In "John Frederic Oberlin: A Protestant Saint," by Marshall Dawson, the Tribune theologians may read of a French pastor under the empire and under the revolution, whose theological program ran the gamut from his parishioners' bodily health to their arboriculture and their economic reconstruction. And none of them is on record as asking for letters of transfer to more other-worldly temples.

Is a Fascist Revolution Possible in America?

THE word sensational is used by most of us for purposes of literary and dramatic criticism. When sensationalism gets as near to real life as the columns of the daily papers—not that that is so very near—we avoid it. When sensational charges are made in political fights we say they are exaggerations. If we were told that a communist or a fascist revolution were pending tomorrow we would disprove the sensational charge not by asking at communist headquarters or going out to see if the fascists were drilling in the parks, but by arguing a priori that, this being a democratic country, etc. etc., anything so "sensational" could not happen in it. It is possible, however, that a priori argumentation is a confession of ignorance—in any field. People really interested in a thing talk about it factually, not in generalities. That fascism may be more of a menace than we think is perhaps strongly indicated by the tone of some recent comment on it appearing in Opinion: A Journal of Jewish Life and Letters. Opinion is not a "radical" magazine but a sober monthly organ. It recently printed an article by Rebecca Pitts urging all Jews, regardless of class status, to throw in their lot with the communists as the only possible defense against an inevitable fascism. "How extreme!" is our almost instinctive reaction. But in a symposium following this article, other voices aligned themselves with Miss Pitts'. In the current number she replies to the contributors who disagreed with her. We record this, not to align ourselves either for or against, but simply to exhibit the fact that the one group in America who have cause to know what is involved in fascism are not dismissing it as something too sensational to be taken seriously, but are, in equally sensational terms of discourse, preparing to meet its challenge.

Eight States in a Third Party

DURING the last presidential campaign the idealists were grieved and the cynics were amused by the large number of third parties that seemed to appear from nowhere. The socialists, of course, felt that they had the best claim to the phrase "third party"; but a prohibition party was in the field, a communist party, one or two opposition communist parties, and one or two proletarian parties that were either more Marxist or less Marxist than the socialist party. And right in the middle of the campaign a sociologist published a book in which he argued that we ought, immediately the campaign was ended, to organize a "third party"; and if any of these sects wanted to join it, they could, but whether or no, what we wanted was a third party. Well, it may be that at last we have it. A few days ago in St. Paul, Minn., representatives from eight midwest states adopted a declaration of principles, which included sweeping recommendations for collective ownership and a call for the consolidation of the various left-wing groups in a strong third party. The time may be at hand for such a party. It will all depend upon the course Mr. Roosevelt elects to follow in the immediate future. The liberal or radical case against Mr. Roosevelt must not be foreclosed at least until he presents his message to congress. The signs now look conservative—as if the President is reverting to the capitalist type, determined above all things to bring about an appearance of recovery by relaxing the restraints which the new deal has previously put upon the competitive, profit-motivated system. This is the only explanation which will account for the post-election tidal movement of big business toward Mr. Roosevelt. If it proves to be true that the President has given assurances upon which this attitude of the most conservative elements is predicated, a third party will surely emerge whose vigor will force the consolidation of the republican and democratic parties under Mr. Roosevelt, thus giving the new party the status of the second member of a bi-party system. But we must await the President's address to congress.

Free Church and Free Men

WHAT IS this religious liberty, what is this freedom of the church, what is this respect for the rights of conscience, to all of which the followers of all faiths are being urged to give their moral support? The Christian Century wishes to stand up and be counted among those who support the demand for these things, as against the civil or military policies of any government whatsoever, at home or abroad. But these phrases must be used with definite meanings, not merely as slogans designed to win the unthinking applause of a public predisposed to approve anything that can be labeled "Liberty," or to popularize an appeal for the granting of special privileges to some group. What—to raise one definite question—is a free church, and when is the church free?

The church within any given country is free, so far as the government is concerned, when the citizens and residents of that country are free. If the people enjoy the ordinary human rights to speak, to publish, to assemble and to organize without restraint, then the church will necessarily have all the freedom it needs. Free people can form what churches they will, or can join any church which they may believe has been established by God as the instrument for their salvation and the means for the preservation and propagation of his

truth. Free men can speak to each other, or to their fellow citizens or their children, with the voice of whatever organization they may form or join, whether political party, fraternal lodge or church. Free men who are the authorized spokesmen or functionaries of such organizations can discharge their duties without hindrance. The government need not give them any special privilege or power. It has only to recognize that they are citizens and extend to them the protection to which all citizens are entitled in the exercise of their common rights. A government that does not do this is not merely committing an injury to the church, or to some particular church that may happen to be the most conspicuous sufferer; it is repudiating the principles of civil liberty. Protest is due not only from the group directly injured—as, for example, the Roman Catholic church in Mexico—and those who have special and partisan reasons for sympathy with it, but from all who are concerned for the preservation of civil liberty and the defense of human rights.

When the church asks for freedom it is not asking something for itself—neither special privilege, nor a monopoly of religious teaching, nor support by the state, nor recognition of any unique status or divine authority which it may believe that it has. Churches have demanded all these things from the state, but when they demanded them they were not demanding freedom; they were demanding privilege at the expense of the freedom of others, for the special privilege of some is always an encroachment upon the liberty and the rights of others. With such demands by any church in any country we do not wish to be associated. On the contrary, we protest against them in the same terms and on the same grounds that we protest against the subjection of the churches in Mexico and Russia and Germany to the tyranny of hostile governments.

Any church that asks for freedom for itself, and asks it in good faith, is asking it for all to the same extent and to the same degree. It must be prepared to say, with Walt Whitman: "For every atom belonging to me, as good belongs to you." It may believe itself to be unique, infallible, divinely commissioned to teach faith and morals to the world. But when it comes into the court of world opinion claiming freedom, these things count for nothing. Its confidence in its own uniqueness and in its superiority to all human organizations is neither to be held against it nor credited in its favor. "He who seeks equity must do equity," and he who raises the issue of liberty on broad human grounds is estopped from limiting liberty to an application less than universal.

The general reason why churches ought to be free is that men ought to be free. Where men are free, churches cannot be in bondage; and whenever churches are not free there is just ground for appeal to the common conscience of mankind in the name of the broad principles of human liberty.

The first amendment to the constitution of the United States linked together the ideas of religious liberty and individual liberty. It declared: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise of the same; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances." There was wisdom in placing in the same article the explicit guarantee of religious liberty and equality and the more general declaration of the rights of free speech, a free press, and free assembly. Without these civil liberties enumerated in the first article of the Bill of Rights, there might be special favors for some one church conceived by the governing powers to be the only true church, or the best among many, and the adherents of that church might enjoy the privilege of worship, organization and teaching without restraint; but there could not be religious liberty or church freedom.

This state of affairs has, in fact, existed throughout the greater part of Christian history. Religious liberty has been a plant of slow growth. It did not come to even approximate maturity until these individual human rights had been discovered and affirmed and made the fundamental presuppositions of government. It does not exist where these principles are not recognized. It will cease to exist in any country where these rights are infringed.

Conversely, wherever religious liberty is denied or the freedom of the church—or of *any* church—is destroyed by subordination to governmental policy, an injury is done to human rights. Against such an injury free men everywhere ought to raise their voices in protest, whether they be members of this or that church or of no church, whether the injury be done in their own country or in some other country. Nations are too close neighbors to permit a political boundary to be a barrier to either sympathy or indignation; and men are too truly knit together in brotherhood, in spite of differences of race and creed, to leave any justification for indifference when the rights of their common humanity are attacked.

It is for this reason that we join heartily with our Roman Catholic brethren in protesting against the restrictions which have been put upon their church and the hardships that have been inflicted upon its priests and members in Mexico. Eminent Roman Catholics have urged that the Protestant opinion of America reinforce their appeal for the revision of a policy which so ruthlessly overrides the common rights of men. It is a reasonable request. Not to heed it would betoken a shameful indifference to those fundamentals of freedom upon which, indeed, our own government is based but of which we have no monopoly. When they ask us to join them in a prayer for religious liberty in Mexico, it must be understood that they are affirming their own commitment to the principle of religious liberty and to those sacred rights in the name of which they appeal. It would be absurd to suppose that they would appeal to Protestants to support a claim for the freedom of the Roman Catholic church from domination by the state on the ground that it has, as they believe, a unique status as the only true church. We respect but do not share that belief, as they well understand. No, the fair presumption is that the common ground upon which they invite us to stand with them is an affirmation of the right of all men every-

XUM

where to enjoy freedom of speech and of the press and freedom of assembly, and therefore freedom of religious organization, worship and teaching.

Upon that platform we are glad to stand with the spokesmen for the Roman Catholic cause, and we joyfully welcome the assurance, implicit in their attitude and argument, that they stand upon it with us.

The Press and Its Readers

NEWSPAPER publishers have apparently convinced themselves that the freedom of the press is endangered by the tendencies toward centralization recently disclosed in government in this country, just as it has been virtually destroyed by the various forms of dictatorship set up in Europe. Behind such a law as was enacted by the last session of congress setting up a single federal commission to exercise almost complete powers of control over all forms of communication, the lords of our daily press profess to see a potential menace to their liberty. It would be hard to discover convincing evidence in either news or editorial columns that the freedom of the newspaper to print what it pleases, subject only to the restrictions imposed by libel laws, has so far been interfered with. But the publishers apparently believe that, however circumspect the government may have been up to the present in using its new powers, there is danger that it will some day interpret this legislation in such a way as to penalize any part of the press which is not ready to give unhesitating support to government policies.

These apprehensions deserve respectful consideration by public and government, for the freedom of the press is one of the foundation stones in the structure of a strong democracy. But the more realistically the question is studied the more likely is the thoughtful citizen to conclude that what is actually menaced today is not the freedom of the press but the freedom of the reader. It is hard to believe that the immense accumulations of capital and political power which characterize present-day newspaper properties in American cities are actually about to be put under constraint; but it is equally hard to believe that there remain any large number of readers who have access to a sufficiently full and impartial report of world events to enable them to act with understanding and confidence amid the complexities and dangers of this exacting period.

Two recent studies emphasize this plight of the reader. In Harpers magazine for November George Seldes writes of "The Poisoned Springs of World News." Mr. Seldes will be remembered as the author of "You Can't Print That!", an account of his personal misadventures when, as an American newspaper correspondent, he tried to get important news past the various censorships of Europe. The Yale University Press almost simultaneously publishes "Mobilizing for Chaos," a full-length book by O. W. Riegel. Mr. Riegel, another former foreign correspondent, is now director of journalism at Washington and Lee university. Both Mr. Seldes and Mr. Riegel are intent on showing how the governments of Europe, Latin America and Asia—most of them under the influence of a truculent type of nationalism—distort and suppress essential news at its source. But what they really succeed in showing is not so much the difficulties of the journalist as the helplessness of the reader.

It is surprising that Mr. Seldes, at least, does not recognize this. His account of the present state of world journalism gives the simple picture of a trusting and naïve innocent (the American press) debauched or thwarted by an unmitigated villain (the government-controlled foreign news agencies). But Mr. Seldes himself argues that where strong American newspapers, or combinations of newspapers, will stand up for the rights of their reporters, even the dictators cannot prevent them from getting and printing the truth. In other words, Mr. Seldes regards the press as quite able to defend its own interests; it is only the reader who is left without recourse amid this effort to raise international deception to the level of a fine art.

Mr. Riegel presents no such simplified analysis, and is accordingly both more informing and more convincing. He sees that the misleading character of much that is printed as news is due quite as much to the demand of the press for sensation as it is to the insertion of propaganda into news dispatches. "The whole tone of the American press," says this professor of journalism, "is determined by the necessity to produce newspapers which will be of the greatest possible usefulness as advertising vehicles. High advertising rates demand large circulations. Large circulations demand 'hot' news, that is, news that is printed immediately after the overt act and is more or less sensational or dramatic. . . . The result has been that American newspapers have outvied one another's enterprise in the speed and quality of their news reports and in 'dressing up' the news so as best to catch the eye of the mob." But the reader who has to cope with Mr. Riegel's "dressed up" news is obviously in no better position to form an intelligent opinion on today's major issues than is the reader confronted with Mr. Seldes' "poisoned" information.

It is the freedom of the reader which is really at stake—his freedom to reach conclusions, and ultimately to vote convictions, on the basis of a dependable knowledge of the facts involved. A free press is of no importance unless it preserves this sort of freedom for its readers. Indeed, a press which might preserve its own freedom while betraying the freedom of its readers would be as effective an agent for perverting and finally ruining the processes of democracy as could be contrived. And the reality of this danger in America is constantly being increased by the economic requirements which are rapidly cutting down the number of papers, thus making the purveying of news more and more a monopoly and leaving readers who feel that their interests are being betrayed with fewer and fewer alternative sources to which to turn for additional or more reliable information.

What this issue really boils down to is the question as to whether the newspaper publisher is ready to use

XUM

his freedom to guard the freedom of his readers. The publisher has a responsibility here which he cannot avoid. Is news tainted at the source? Is it distorted in transit? Are there methods of presenting it which add still further distortion? The answer in each case is in the affirmative. But the publisher is the one man who is best able to detect this distortion and to guard against it. The more technically competent he is, the greater his responsibility. By the very wisdom which he has gathered from his training and experience, as well as by the power which he holds over the columns of his paper, the publisher is in the best position of anyone to protect the rights of his readers. If the American reader loses his freedom of mind, it is because the newspaper publisher has lost the ideals which make him worthy of the position of responsibility which he holds as the collector and dispenser of news.

This responsibility of the publisher for the preservation of the rights of the reader perhaps never received better expression than when the late C. P. Scott, for more than fifty years editor of the Manchester Guardian, described the ideals underlying the conduct of a worthy newspaper in these memorable words: "Fundamentally it implies honesty, cleanness, courage, fairness, a sense of duty to the reader and the community. The newspaper is of necessity something of a monopoly, and its first duty is to shun the temptations of monopoly. Its primary office is the gathering of news. At the peril of its soul it must see that the supply is not tainted. Neither in what it gives, nor in what it does not give, nor in the mode of presentation, must the unclouded face of truth suffer wrong. Comment is free, but facts are sacred. Propaganda, so called, by this means is hateful. The voice of opponents, no less than that of friends, has a right to be heard. Comment is also justly subject to a self-imposed restraint. It is well to be frank; it is even better to be fair."

As Stanley Baldwin remarked, in quoting this passage, these are "noble words." They are words which define an ideal for journalism which can only be approximately attained, for with the best will in the world the publisher will never fully succeed in keeping "the unclouded face of truth" in his pages. But unless he is honestly striving to do this, unless this is the ideal toward which his efforts as newspaper publisher are unremittingly directed, he is bound to betray his readers' freedom to know, to think, and to do. And if the press betray the freedom of its readers, it can hardly expect its readers to rally to its support if the hour comes when it cries out that its own liberties are threatened.

Gawdsaking

EDITOR THE CHRISTIAN CENTURY:

SIR: That British pair, G. D. H. and Margaret Cole, prolific in literary offspring, are vying with omniscience as guides for the present world chaos. They seem to have adopted the rôle of an Ariadne who furnishes paper clues at three dollars net. Have you noticed in their latest volume that reference to the "political Gawdsaking" of those who, without knowing what they want to do, say "For Gawd's sake let's do something"?

Action, as a safety valve, is quite common. From the child who retaliates by kicking the inanimate object to many corporate movements, there is the same kind of nervous irritability seeking an outlet. How else, Mr. Editor, can we explain many of our doings during the past years? The deportment mania, the extra-legal organizations such as the Ku Klux Klan, and the discriminating insult leveled at Japan in 1924 are examples. Lynching, for instance, increased 180 per cent last year, and now comes this booze deluge which gives pause even to Choate.

We run the whole gamut from chewing-gum to the use of narcotics in the effort to escape from thinking *through* a situation. Of people like these "Gawdsakers," Christopher Dawson says: "They have lost faith in the ship's officers, and so are willing to entrust the navigation to people who believe in wrecks as a principle or make a business of piracy."

A climax is reached, however, Mr. Editor, when we are taught that these epileptic convulsions are the coordinated deeds of sane humans. When the theatricalism of Mussolini, the opportunism of Stalin, and the nordicism of Hitler are rationalized, then life is perilously like "a tale told by an idiot." A deranged citizen on a throat-cutting campaign in order to demonstrate the superior edge of his razor is as sensible as some of the idealists whose goals are being sought through brutal means.

Finally—O tempora! O mores!—those who know as much about the Most High as a Panhellenic society knows about "the glory that was Greece" actually invoke Heaven in their "Gawdsaking." It's almost as shocking as the attempt to escape liability for the Morro Castle tragedy on the ground that it was "an act of God." You recall, sir, that passage in which Isaiah of Babylon overhears the Eternal say, "Thou hast made me to serve with your sins."

In the enterprise for more meaning and less motion, I remain

Yours against "Gawdsaking,"

QUINTUS QUIZ.

O Little Town of Ours

THE spirit of Christmas makes its usual round
In our town—steeped in orthodoxy's lore;
From dead phrases, in pious cerements well-wound,
"Merry" and "Happy" are raised to life once more,
To limp the streets in greetings. A few spare cents
We toss in Santa's kettle. Why wasteful be?
We modern magi give gifts in recompense
To those who match our generosity.
We stake salvation on a virgin birth;
Enjoy fat feast; at eve, count up the loss
In costly presents given. Is this the worth
We find in Him from manger unto cross?
One day we honor His nativity;
The next we plan another Calvary.

E. W. DELCAMP.

XUM

The Basis of Unemployment Insurance

By Paul H. Douglas

IN TWO previous articles (The Christian Century, November 28 and December 5) I pointed out the necessity for unemployment insurance and described the various types which have been proposed in this country. There is danger, however, that if the general public comes heartily to endorse the general idea it will be indiscriminate in its approval, and will regard any and all features which may be put forward as equally acceptable. The unthinking public may, therefore, be led to accept a plausible nostrum which will embody the worst possible features, only to realize years later its mistake. For this reason, therefore, it is important that we should carefully consider what should be the main features which an unemployment insurance law should contain.

I take it that all humane and intelligent persons desire to see the system have as broad a coverage as is possible and to have the benefits run for at least twenty or, better still, twenty-six weeks of unemployment. The waiting period, as I have suggested, could be extended to as much as four or five weeks in order to conserve the benefits for those who need them most, but should not be more than this except for highly seasonal trades. The benefits would be given only if the worker lost his job through no comparative fault of his own, and only if he were unable to find suitable employment, although genuinely seeking it. Even if the claimant were not completely disqualified on these grounds, he should be barred from benefits for an added period of from three to five weeks. Finally, all except those of the extreme left would agree that the benefits should always be appreciably less than the earnings of the worker when employed, in order that he may have a strong inducement to hold his job, and if that is lost to find another at the earliest possible moment.

There are, however, real problems in the development of an effective system of unemployment insurance upon which the public needs to be informed and about which it should form an intelligent judgment. One of the most important of these is the question whether we should try (1) to build up a system of more or less isolated state acts, as is the case with workmen's compensation, or (2) put into effect an outright national act, or (3) devise some federal system which will embody an effective compromise between the state and national spheres of influence and responsibility.

I

Difficulties of State Action

It would seem at first sight as though unemployment insurance could be dealt with only by the state governments themselves. The constitution, framed in a period when there was intense jealousy of a strong central government, gave to the national government only those specific powers which were expressly enumerated, while it reserved to the states (except as affected by John Marshall's doctrine of implied powers) the control over all matters which were not mentioned in the constitution itself. Since a separate wage-earning class did not exist when the constitution was drafted, the control over all questions affecting wages, hours and social insurance has in the past been thought to be lodged in the states.

The difficulties of getting forward action from the forty-eight states are, however, great. For no one state wishes to impose conditions or taxes upon the employers within its borders which will place them at a competitive disadvantage in comparison with firms of other states which struggle for the same market. The individual states, therefore, tend to hang back and to want others than themselves to pioneer. But this attitude when generalized simply results in long delays before forward action, if any, can be taken. Moreover, even when some of the states do venture to enact such protective legislation, the fear of interstate competition tends to make their application timid. A wide disparity in provisions also develops and a long time-lag ensues before the most backward states adopt the principle. Such has been the experience with state action over the regulation of child labor, of women's hours and wages and in the field of workmen's compensation.

II

The Case for a National System

It is small wonder, therefore, that many friends of social security do not wish to have unemployment insurance left exclusively to the states, and desire instead a system which can be speedily put into effect all over the country with uniform and adequate provisions. To this group an outright national law, passed by congress and administered by a national agency, seems to be the only way of obtaining effective action. Since such an act would be both uniform and universal, it would affect employers in all states alike and, therefore, would not put any one geographical set of employers at a disadvantage as compared with their competitors. There would not, therefore, be as much relative opposition on purely economic grounds to a national act as there would be to a series of state measures, and this, it is argued, would speed up the whole process of enactment and result in more liberal provisions.

The constitutionality of such national action could be well defended in two ways: (1) By the contention that the power given congress to regulate interstate commerce necessarily carries with it the right to protect the volume and integrity of such commerce as a whole against the onslaught of business depressions. Unemployment insurance, if properly managed, can be

used to help stabilize business. Direct action by congress in this field could be justified as a carrying out of these implied powers. It is probably upon this ground that the constitutionality of the NRA as a permanent measure will be defended and the same argument could be well used to defend a national unemployment insurance act. If this general interpretation were put upon the commerce clause, it would not be necessary to prove beyond the shadow of doubt that unemployment insurance was actually a successful stabilizing device but merely that reasonable men might believe it to be.

(2) A second way of running the gauntlet of constitutionality might be to separate the benefit and the revenue features of the system and to provide for each in a different act. Thus, congress would seem to have the power to levy an excise tax upon payrolls; while in view of the broad scope of the spending powers of congress, it could probably also give specific sums to those of the unemployed who conformed to certain standards. What might, therefore, be unconstitutional if joined together would stand a much greater chance of approval if put asunder.

III

A Federal System

However desirable an outright national system would be, it has been removed from the realm of practical possibilities by the declaration of President Roosevelt that he is opposed to it and that he will instead urge cooperative action between the national government and the states. The administration is, in short, now committed to a federal rather than a national system of unemployment insurance.

Such a federal system would place the responsibility for passing the mandatory laws upon the state. It would make the states the units for administration and it would permit some differences in the coverage and nature of the acts. At the same time, the national government would not wash its hands of the problem as it would under exclusive state action. The national government would instead use various devices for stimulating the states to pass unemployment insurance laws, it would set up minimum standards to which these laws must conform and it would exercise a continuing supervision over their administration. In addition it could serve in a supplementary capacity by handling the reserve funds, by reinsuring the separate state funds and by directly covering those industries which would constitutionally be beyond the power of the state to regulate. Such a federal system would have certain positive advantages since it would enlist local interest in administration and permit that "interstitial experimentation" within the nation about which Mr. Justice Holmes has so eloquently written. The difficulties connected with any such program are those of offering sufficient inducement to the states for taking action and of keeping the terms of the acts and their administration up to a decent minimum.

The two chief methods by which such a federal system could be brought into being are: (1) a system of permitting offsets against a special federal tax such as was embodied in the Wagner-Lewis bill which was introduced in the last congress and (2) a system of liberal federal subsidies or grants-in-aid to the states.

The Wagner-Lewis bill originally levied a 5 per cent excise tax upon the payrolls of all firms employing more than ten workers but provided that, in those states which had mandatory unemployment insurance laws which came up to certain low minimum standards, these firms could claim as an offset against the federal tax the amounts which they contributed under the state acts. This meant that a state which passed an unemployment insurance law would not subject its employers to a competitive disadvantage in comparison with their rivals in other states. It would merely keep money at home for the relief of the local unemployed (with an attendant reduction of taxes) which would otherwise go to Washington and in all probability be spent elsewhere. The pioneering states would, therefore, suffer no disadvantage but would on the contrary benefit. Conversely, the laggard states would lose rather than gain from a failure to take such action. For while its employers would still continue to pay the federal tax, their contributions would go out of rather than stay inside their border.

Such an act would, therefore, remove the financial barrier to state action. If this were the sole cause for the opposition of employers to unemployment insurance, it would lead to the almost universal extension of the system through the states. There are many employers, however, whose opposition to such measures is, as Abraham Epstein has well said, primarily "idealistic," or ideological. They as rugged individualists are opposed to collective action to protect the workers against risks. They regard social insurance as an entering wedge for socialism and would still give battle against it even if it cost them nothing. While such an act would weaken their opposition it would not remove it.

IV

Decentralized Administration

It should be noted that the administration of the system would be decentralized and placed primarily in state rather than national hands. Moreover, the states would be free, subject to some essential minimum requirements, to enact that type of unemployment insurance which they preferred. Thus, they could provide for plant, for industrial or for statewide reserves, while the requirements for waiting and benefit periods, the size of the benefits themselves, and the eligibility rules need not be precisely uniform in all states.

Any such federal acts should, however, lay down certain minimum standards which the state acts should at least meet. These should not be as low as those provided in the Wagner-Lewis act or as are now being advocated by reactionary interests which are working upon the President's committee on social security. I would suggest that these standards should require the states: (a) to include all firms except the excluded industries which employed more than three employes; (b) not to extend the waiting period beyond five weeks save for exceptionally seasonal industries; (c) to provide a maximum benefit period of at least sixteen weeks; there are strong forces at work in Washington to lower this minimum to ten weeks which should, I

XUM

believe, be resisted; (d) to provide benefits which would give a maximum of $15 a week for the unemployed if no allowances for dependents were added, but if the latter were included, however, the normal benefits need not exceed $10 per week; (e) to administer the unemployment insurance system and the public employment exchanges under genuine civil service provisions; the importance of this last requirement cannot be exaggerated.

The second method of obtaining the cooperation of the states is through a system of federal subsidies or federal grants-in-aid. One proposal is for the federal government to levy a tax on payrolls of either three or four per cent and then after retaining from one to one and a half per cent as a reinsurance fund to turn over the remainder of the funds collected from each state to that state provided it would pass an act which would come up to the accepted minimum standards. In this way the national government would provide virtually the entire funds for a minimum state system although each state could grant more benefits by levying additional premiums.

A modified form of such a subsidy would carry with it a block grant equal to one or two per cent of the payroll to which the states would add one or two per cent more.

Whatever the form which the federal-state system takes, the national government can and should supplement the various state systems. Thus, it should itself set up unemployment insurance for such industries as the railways, shipping and longshore work which lie outside state control. It should set up a separate fund to help take care of those persons who, eligible for benefits in one state, move into another and through failure to meet the residence requirements become ineligible there. The national government should also set up a reinsurance fund to help out those state funds which, though soundly managed, are still in distress. This is important because of the fact that the relative amount of unemployment differs from state to state so that equal premiums under purely state systems would lead to unequal benefits. A reinsurance fund is needed to insure this equality of benefits. Lastly, it should require that the major portion of the surplus reserves should be deposited in a federal fund which could then handle those moneys in such a way as to aid in the stabilization of industry. The constitutional difficulties would seem to be fewer in the case of a subsidy than for a law upon the Wagner-Lewis model. Grants-in-aid were virtually approved on constitutional grounds by the supreme court in the case of Massachusetts *vs.* Mellon, while the decision in the second child labor case would be a precedent against the Wagner-Lewis bill. The administrative advantages, moreover, are in favor of a law which would carry with it a subsidy of nearly 100 per cent since it would be easier to impose minimum standards for the several states to control administration and to set up an adequate reinsurance fund.

But, whichever form of federal system is adopted, there will be a great need for determined and powerful state movements to get the respective states to pass the necessary legislation to make the federal act really function. We cannot, therefore, expect Washington to solve all our problems or free us from the necessity for action in our respective states. For only as the states enact the enabling legislation can insurance be really extended.

Fairy Story

By Renwick C. Kennedy

NOVEMBER 10 fell on Saturday in the year 1934. Aided by its football trappings it stole the show from November 11 at the university. All that was left for the 11th was an unofficial sermon or two more or less adjusted to the armistice anniversary. Not very many of the thousands of people who crowded the university town on November 10 heard the halting peace sermons of the 11th. They didn't feel like going to church after that Saturday, and anyway they couldn't have heard the sermons at the university for they had scattered over the state and gone to their homes.

Saturday was a great day; one of the greatest in the history of the university. The real, official Armistice day celebration came on Saturday, and three features combined to make it a classic occasion, a first-class show and a colossal success.

It was home-coming day, that Saturday. Alumni and alumnæ came home from all over the state and from a great many other states. Coming home found most of them strangely bored and their hearts strangely unwarmed. Some of them removed the boredom and warmed their hearts with good likker, which could be had.

The alumni and alumnæ were not the only ones who came home. In fact, they were outnumbered by a good many thousands of rank outsiders who insisted on coming home, too, even though the university had never been their mother. These outsiders got fully as much fun out of coming home as did the alumni and alumnæ.

The day was also the occasion for a football classic. The university's classical team of beefy giants played another classical team of beefy giants and a classical time was had by the spectators, while the Athletic association gathered in a classical quantity of modern American dollars at $2.50 per customer. The university's football team won, adding further classical glory to sacred precincts and hallowed walls.

The third feature of the day was the armistice celebration. It was a great success, a gaudy and gorgeous

display that went over with a loud and happy bang.

The major-general commanding the corps area in which the university is located was the guest of honor. The general had come to review the university's R.O.T.C. unit and to be the guest of honor. He did both with dignity and grace and in the most approved major-general manner.

A parade of the cadets was arranged for the morning. The boys looked neat and nice in their uniforms and marched well. Most of them appeared to be more interested in the co-eds who lined the street than in the major-general or the great occasion.

The Guest of Honor

The general was provided with an escort-of-honor and a thirteen-gun salute greeted him when he came upon the campus. After the review a luncheon in his honor was given at the University club by university officials.

The football game was played in the afternoon. Following it there were banquets and dinners and dances and smokers and reunions and a number of spontaneous, unorganized frolics that lasted late into the night.

Taking it first and last and all in all, November 10 has gone down in university history as a notable day. True, it will soon be forgotten, but none the less it was a great occasion and a magnificent success. Everyone agreed that it was. The weather was beautiful; a soft November day with clear skies and a purple horizon and a genial sun. The town was bright with colors. The fraternities, decorated to the roofs, kept open house. The general was fine. The parade was splendid. The football team won. And the crowd was there, a great crowd—gay and happy, the papers said; certainly well-dressed, well-fed, and reasonably well-behaved. The right kind of crowd, too; rich people, prominent people and bourgeois people. The sullen proletariat was completely absent. Fortunately it does not go to home-comings and college football games. Here, at least, are two sports the better class of people can enjoy with their own kind.

So the band played and the flag waved and the thirteen guns roared and the crowd cheered. But in the whole stupid, stale, stereotyped program not one gleam of originality shone, nor was there any public evidence that anyone present was conscious of the fact that hunger and destitution stalk the land, that the threat of war is still a heavy shadow upon the earth, that the civilization represented by the university and its homecoming, Armistice-day crowd is crumbling to pieces.

That is, there was no intimation of such awareness except at the luncheon in honor of the major-general, and therein lies a fairy story, which, because a fairy story, is not true in all its parts.

A Few Well-Chosen Words

At the luncheon a distinguished group had been assembled. The president of the university was there and a few of the better known professors. The governor of the state, a United States senator and three congressmen were there. Other state officials, the board of trustees of the university, and a few guests of miscellaneous distinction completed the roll of honor.

The president presided and in a few well-chosen words expressed the pleasure of the university over the occasion. The governor in a few more well-chosen words said nothing. The senator, also in well-chosen words, predicted a football victory. A congressman in words of the same type spoke of the greatness of the university. And then the president introduced the guest-of-honor, the major-general.

The general was a handsome man, past middle age, with intelligent eyes and a rather kind face. His words were brief and the best-chosen of all.

He began by patting the university on the back and then made a short plunge into American history, coming up with a handful of time-honored American traditions which must be preserved. The army, he said, is ready to preserve them. Undesirable elements have been weeded out of its personnel. It is a cleansed weapon. It must be maintained and enlarged. There are enemies without and enemies within. We need the army to protect our borders from the enemies without and to protect our institutions and our property from the enemy within. It is getting to the place that property is no longer safe in this country. Well, the army is ready.

Enthusiastic applause followed the general's remarks. The president thanked him and expressed his personal appreciation of the military arm.

A Speech from the Floor

Then an amazing thing happened. A big man far down the table who somehow or other had been invited rose to his feet and spoke in a voice that commanded attention.

"Mr. President," he said, "I demand the floor," and without waiting for permission he proceeded.

"The remarks of the military gentleman must be answered. I will pass over what he has said about defense of our country against outside aggression, though I see no imminent danger of that. But when he intimates that one of the two major purposes for which we maintain the army is to protect property against the masses of our people, I wish to dissent. The people don't want our property. All they want is a living, and in some way we must give them a living instead of turning the army loose on them. I resent the idea you have just heard that the purpose of the army is to protect the property of a handful of millionaires. When the few must use the army against the many to protect their intrenched privileges they have lost their country and are doomed. I do not like this thought of turning the guns of the American army on American citizens to protect the privileged class. You won't find that idea in Thomas Jefferson or Andrew Jackson or Woodrow Wilson. The general has discussed certain American ideals that he says must be maintained, but that is no American ideal.

"I am one of you. I belong to the property-owning, ruling class, or I would not be at this table today. I want to tell you what we are. We are a set of selfish and blind fools. We have the army and the navy and

XUM

the marines and the courts on our side, but in spite of them all we are going to lose. We will lose because we can't win. Justice and human rights and numbers and the Christian religion are on the other side. We can't defeat those four indefinitely. And when they win I am inclined to believe there will be no army either for foreign wars or to turn upon American citizens. If for the present we must have an army, I suggest that we turn it over to the people to protect their rights against people like ourselves, the millionaires and the big property-owners."

The luncheon broke up in dismay.

But this, let it be remembered, is a fairy tale about any R.O.T.C. university, anywhere. Fairy tales are not true.

The large gentleman who made the daring speech was nothing more nor less than a fairy. He disappeared at once.

The Whole Gospel of Christ

A Christmas Sermon

By Francis J. McConnell

And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law hangeth, and the prophets. *Matthew 22:37-40.*

A CHRISTMAS sermon offers an opportunity of seeking a statement which, as far as any statement can, will summarize the teaching of Jesus. More and more in celebrating the anniversary of the birth of distinguished leaders of mankind we seek to put into briefest compass the essentials of their achievement. I call attention to the way Jesus put together and kept together the duty of love to God and of service toward man. One Old Testament book had declared that men are to love God with heart, soul, strength and mind and another had enjoined that men are to love their neighbors as themselves. In Luke a heckling lawyer put the two injunctions together, and in Matthew Jesus had made the connection as close as possible by insisting that the second commandment is like unto the first. The chief significance of the teaching of Jesus here is in the togetherness of the two commandments.

Some years ago I happened to address an audience in Madras, India, composed chiefly of Hindus. At the conclusion of the address, a Hindu, evidently a man of some standing among his fellows, sought me out and said: "I can understand why Christianity tells men to love God with their whole lives. Hinduism, rightly understood, does the same. I can understand also that any man of genuinely human feeling will do what he can to help his fellowmen; but I cannot understand why Christianity puts love of God and service of man together."

At first I thought I had in this conversation come upon a peculiarity of Hinduism. Hinduism does put the vision of God—whatever God may be in the Hindu system—in the first place, and in spite of the humanitarian interest of the particular Hindu who talked to me, does not have much place for the service of the human. As I looked about in my own country, however, and used ordinary eyesight, not to say insight, I perceived that in actual fact multitudes of Christians today are in practice illustrating the Hindu contention. That is to say, they are acting as if these two injunctions do not belong together. On the one hand, we have religious leaders who tell us that the mystic vision is the main concern, or that God himself is the only worthy object of religious thought.

These types of teaching are not so much systems of retreat as of outright surrender. A retreat may be at times most necessary for the renewal of energy with which to return to the practical life, but mysticism of the kind of which I now speak is outright, and at times unconditional surrender of half or more of the territory which, according to the gospel, ought to be held for Christianity. On the other hand we all know the various types of humanists, who are alike chiefly in their emphasis on the human to the exclusion of everything except a remote and negligible interest in what men have ordinarily meant when they talked of the divine.

The fundamental mistake has been that we have thought of two commandments. They are not two, but one. If there are two separate commandments a Christian may perhaps be pardoned for putting his emphasis on one rather than the other. Christians are seldom well-rounded or full-orbed anyhow. They are more or less specialists at the best. Nevertheless this double commandment of our Lord cannot safely be divided in practice. The surest insights about God come out of human service and the vision of God reenforces the lives of our fellowmen.

I.

Mysticism seems to be a charmed word with many believers. Mysticism, however, does not amount to anything for Christianity unless it is Christian. Just the mere fact that this or that man is a mystic may have no worthwhile significance till we know what is the nature of the man's vision. There is more mysticism in India than in any other nation on earth, but Indian mysticism deliberately seeks for a dwindling of human consciousness toward the vanishing point, while Christianity seeks through all its exercises to exalt the life to full expression. The Indian mystic seeks passivity, while Christianity makes but little place for passivity. When the Christian mystic talks of passivity, what he means is a quick and alert responsiveness and receptivity.

XUM

The present-day practice of jumbling together the half-dazed semiconsciousness of the Indian, and the narcotically induced trance of the North American Indian, and the daydreaming of the poetic sentimentalist, and the esthetic glow of an artist in the presence of a stained glass window, and the sudden impulse to do this or that which is often called guidance, and the sure insight of the doer of the will of God—this is confusing us as to some of the most essential features of Christianity. In Christianity vision or insight and understanding, as quick realization and awareness of divine values, as an expertness in finding one's way about among high moral duties, is directly dependent upon doing the will of God in human contacts.

If one is to seek the mystic vision one ought to try to find something worth seeing. The Old Testament prophets, for example, had visions aplenty, but somehow they were able to tell us what they saw. Amos in a vision saw a plumbline by which the walls of Israel's national edifice were to be tested. Here surely was a vision worth seeing—worth being sought for today and all the days. Was Jesus a mystic? Not in the sense that would meet the approval of those who today tell us about the mystic experience as ineffable, indescribable and desirable as an end in itself. Jesus—or somebody who in the gospels wrote of Jesus—described his inner experiences in terms that show that they came out of practical life and bore directly upon that life. The crisis of the temptation had to do with the Master's choice of methods in seeking to win men to the kingdom of God.

Pentecostal Visions, and "Tongues"

If anything in the gospel narrative can be called mystic, surely the transfiguration experience can be thus described. The disciples had a vision, and in that vision saw something which they could tell about. They saw Moses and Elijah, the two mightiest men of action in the Old Testament, and they heard them talk with Jesus about the decease which he should accomplish at Jerusalem. A cloud covered the disciples. In later ages the emphasis would have been put on the glory of the cloud without regard to the content of the vision, if the content had not been unmistakably clear. Whatever else we may or may not do with Jesus, we cannot make him a mystic of the type of much current discussion. Hazy, indistinct feelings which cannot get themselves stated intelligibly, vague sensations which suggest guidance to nowhere in particular, foggy emotional stirrings without rational origin or end—these are the sort of thing we have left when we surrender the field of human service as the chief sphere of Christian effort, and the chief stimulus to vision.

If it be urged that the reference to Jesus is not quite fair because the age of the Spirit, with pentecostal illumination, had not yet dawned in gospel days, the reply is that those who received the enlightenment of the Spirit after the earthly career of Jesus had ended, received that enlightenment in the midst of practical activities and judged its value by its practical effects. The vision of Paul on the Damascus road was definite enough. He felt that he stood in the presence of Christ, and understood the significance of the vision sufficiently to ask what he was to do. In Paul's dealing with his own converts he would not allow them even to testify to spiritual powers, such as the gift of tongues, which could not bring any intelligible message to those who did not have the experience. He thanked God that though he spoke in tongues more than all his followers, he did not so speak. He would have none of an edification which edified merely himself. In all periods of its history the church has had to deal with those who have retreated from the main field of social action and have thought of God as speaking to them as individuals in direct message. All such predominantly personal forms of guidance which lead the individual away from the serious social tasks, end either in silliness or fanaticism.

Perfect Love to God—and Man

I happen to be a member of the Methodist church. One of the characteristic teachings of that church has been, or once was, its doctrine of Christian perfection. John Wesley taught that it is possible for a Christian to love perfectly. Wesley had no sooner announced this doctrine than he found himself in trouble with those who got hold of it with a half-way interpretation. Methodists began to say that they loved God perfectly, and that they had the witness to this perfection. Wesley himself never professed to have attained perfection because, as he declared, perfection in love means perfection in love to God and man; while he might feel that he loved God perfectly he was sure that he did not love men perfectly—at least some of them; and so he would not bear witness to any experience of perfection.

If we wish to see what emphasis on love toward God means, without attempt to love man, or without attempt to show love to God through deliberate cultivation of good will toward men, we have only to look at the practical outcome of many so-called perfectionist movements in the career of the church: movements whose adherents have, through neglect of the human values, become pests and nuisances by their exaltation of piffling trifles as communications from God and by their indifference to the massive needs of mankind.

A soundly Christian mysticism seems to resemble the quick, alert awareness as to artistic values, let us say, which comes to the trained artist after long dealing with the beautiful; or the knowledge of the body that comes to the skilled physician after a lifetime of practice. Their fellows often accept their expert judgment without a syllable of argument or question. Such experts cannot always give formal reasons for their decisions one way or another. Their judgments are their total reaction in a given situation. Professor Francis J. Peabody once preached a richly suggestive sermon on Jesus as the Way, the Truth and the Life. By walking in the way, said Professor Peabody, we gain more and more of the truth, and out of the truth we attain to that full sensitiveness, that instantaneous power of discernment, that immediacy of sympathy which is life.

Some of our current teaching would have us believe that today we must retreat from the world in a search for God, since the spectacle of things as they actually are drives us to pessimism and despair. If we can find

XUM

God, we are told, we can then return to the battle with hope. This misses the human fact that contemplation from the viewpoint of the rear of the battle, or to one side of the battle, or above it, is seldom a cure for pessimism. As men slow down in their interest in the greater movements of human society, they lose their power to see clearly. We have made altogether too much of detachment, spiritual or otherwise, as a path to vision.

Retreat From the World

Nathaniel Shaler, of Harvard, used to tell of a boyhood experience on a battlefield of the civil war. It seems that during the war a union and a confederate army came to battle near the farm on which the youthful Shaler lived in Kentucky. Boylike, Shaler ran down a road which brought him upon the battle from the rear of the union army. The first view of the battle therefore was of stragglers and wounded and of surgeons working upon the wounded. The sight made Shaler sick. He reeled over to a fence to hold himself together lest he faint. Whereupon a surgeon called out: "Come, son. Take hold." Shaler obeyed and followed the surgeon's directions. As soon as he touched the flesh of a stricken soldier carrying out the doctor's orders as to how to help, all the nausea passed away. Throughout all that day and far into the night Shaler worked with clear eyes and mind, with strength and firmness of grasp, with a constant inner reenforcement which released power in muscle and nerve. The illustration requires no comment.

Some keen preacher has said that there is a notable psychological discernment revealed in that passage in the first psalm which tells us that "blessed is the man who walketh not in the way of sinners, and standeth not in the counsel of the ungodly, and who sitteth not in the seat of the scornful." This preacher pointed out that we have here a slowing down—walking, standing, sitting—with the final stage being a sitting in the seat of the scornful. However all this may be as to biblical exegesis it is true enough as to life, including religious life. The religious sitter, even the sitter waiting for visions of God, becomes pessimistic and indeed scornful if he does not interest himself in the major concerns of the vast groups of mankind.

Of course, the seeker for visions on their own account informs us that if we can just get men interested in God they will forthwith become interested in one another, which is true only if they become interested in a God who is himself interested in men. The oft-repeated notion that if we could only get men individually converted, we should by that achievement solve all our social problems, is absurd. If we got all men converted without getting it into their heads that war, for example, is at once atheism and murder, the last state of civilization might be worse than the first.

A distinguished general of the allied forces in the world war once urged me to preach the old-fashioned gospel of the inner life, because he said it makes men fight harder and die more willingly. It is about time we quit talking about individual conversion to inner religious life as itself a remedy for social ills. After such conversion to inner piety the social ills may easily become worse. It may lead the privileged to think that their privileges come of God, and the unprivileged to submit to what the privileged teach as the will of God.

The actual process followed in humanity's moralization of the idea of God is the seizure, usually by a prophet or seer, of some larger and finer ideal of human life as binding upon God as well as upon men. Then the adjustment of this moral insight to the conception of the divine gives that divine itself new force for human life. Professor L. T. Hobhouse, critical of Christianity though he was, used nevertheless to give very largest credit to the Christian idea of man as a social force, coming as that idea did out of the Christian conception of God.

II.

We turn now to the humanists, who insist that we turn away from all thought of God and give our whole attention to the help of our fellowmen. There is a type of humanist whom we must admire as he utters this advice. I refer to the humanist who is himself so absorbed in work for his fellowmen that he does not have time for what he calls "cosmic" questions. To some of these earnest workers the question as to whether they have ever found a religious experience of "peace" and "happiness" throws them into a rage. What right has a Christian, he asks, to think of his own happiness in a world as bunglingly organized in its social aspects as ours? The only peace, according to this humanist, is that of burning one's self out in the attempt to give the men and women and children now living in the world a better chance. When we see humanists of this stamp taking slander of themselves, loss of position, and even jail sentences as matters of course, the most orthodox Christian among us may have a smoldering, uneasy suspicion that the secret of the Lord is with them.

At a grade considerably below these militant humanists are those who serve their fellowmen indeed, but with a predominantly utilitarian scheme of values as their guide. Many such pride themselves on their scientific techniques, which usually means that they desire goods that can be weighed and measured. They work along with routine efficiency, performing useful tasks but without much enthusiasm in themselves or inspiration for others. They have their place. They believe that the doctrine that man does not live by bread alone really means that men ought to have not only bread but also butter and jam. That is to say, they think materialistically throughout.

Next are the humanists who avow that their cutting loose from religion, especially from Christianity, is based on sound science and philosophy. We are all believers in science and philosophy, however, and the question is whether the humanist's philosophy is good, or not so good.

Now the more philosophical humanist has placed the world under obligation by his persistent demand that we think of men as ends in themselves. As profound a philosopher as Kant made this demand one of the foundation stones of his thinking. The demand is splendid when we are confronted by national policies which

would make men into war-material, or into stuff to fill out an ideal of a superstate, or when we are beset with industrial systems which would regard men as tools or at most as "hands."

Men as Ends in Themselves

There is another side to this, however. The philosophic mood is likely to get hold of this humanist. Forthwith he preaches that men are not to look beyond themselves for any objects of worship or of religious contemplation. Here we come upon an inconsistency. The humanist will have it that men are ends in themselves. So far so good, and gloriously good. How strange now that the humanist who sees in man an end in himself will not allow us to think of man as having any "cosmic" significance! Is it an affront to the dignity of man to conceive of his mind and will and love as giving something of a clue to the meaning of the world in which the life of man is lived? If we single out individual persons here and there, we might well say that such a question is not of chief significance. When, however, we reflect upon the fact that ever since the human race began men have been streaming into existence and out of it by millions and indeed by billions, when we take at all seriously the favorite humanistic contention that men are ends in themselves, when we consider that all our values of the good and the true and the beautiful do not mean much apart from the appreciating powers of men's minds, we may well wonder if the Christian teaching about a God who likewise regards men as ends in themselves may not tend to give to man a higher reach of significance than that with which the stricter, tighter humanism can dower him.

Here we come upon a paradox. It seems as if the way to make the most of men is to teach them not to contemplate man taken alone. In teaching the path to individual salvation we say that the seeker must not look too much at himself but away from himself to others who are to share the joys of salvation. It will be remembered that John Wesley interpreted that famous Aldersgate experience in which his heart was "strangely warmed" as the turning point at which he ceased to be centered chiefly on the salvation of his own soul and became concerned with the salvation of his fellowmen. Similarly, in the larger social service of men we have to train a social organism which can look out beyond itself to the vast cosmic conceptions which such a social organism can presumably be brought to grasp.

Is the Universe Friendly?

Is the universe hostile to man, or indifferent, or friendly? This is an entirely worthy and pertinent question. The final answer will depend on whether the response will affect for good the lives of billions of men. Inasmuch as men in multitudes have always been asking the question it seems rather narrow in the more professedly exact and exacting humanists to forbid it. We repeat that the two biblical commandments are not to be taken apart. It may be well enough for a lover of beauty to seek beauty on its own account, but the beauty of the holiness of the Lord cannot be seen except in the holiness of the relation of the Lord to men.

Is it not true, however, that the greatest social service that can be rendered to men is to give them a better idea of God? Must not the idea of God be looked upon as determining all our attitude toward men, if we are to be fully Christian? Is it not the feeling of eternity, to use the age-old term, that gives value to new life in time? In reply I must insist that I am trying to say that it is not the idea of God that is the chief aim of Christian thinking about God, but the quality of that idea—especially the moral quality. No doubt God can be thought of in terms of abstract theology, as the source of all beauty, as the fount of reason, as the center of all power in the universe.

God as Morally Responsible

If that is as far as thinking goes, I am not sure that it is especially worth while for men to think overmuch of God, *just now*. Just now the main question concerning God is as to whether we can think of him as morally responsible in the use of his power in his dealing with the billion and a half persons supposed to be living at any one time on the face of the earth. Let us withdraw for contemplation—withdraw into desert solitude, if need be, for the sake of fashioning a nobler idea of God, if we do so for the sake of coming out of the desert with that nobler idea taking the form of deeper responsibility on the part of the divine for the right outcome of human affairs. A recent book from the pen of the late Dr. A. C. McGiffert states with inescapable power the claim that the highest form of communion with God is to work together with him. In this working together with God, wrote Dr. McGiffert in his last days, we must make our ethics more social, and doing this will make our religion more personal.

Thirty years ago the pictures of the French painter Tissot, entitled "Scenes from the Life of Christ," were exhibited in this country. I am not qualified to pass on the artistic merit of the paintings, but I shall never forget one scene dealing with what Christ saw from the cross. I had always thought of Christ on the cross as looking far down the future to the triumph of his cause, or as gazing upon the divine redemptive drama of which he himself was the central figure. Tissot made the vision of Christ on the cross just the procession of human beings—men, women and children, passing into and out from Jerusalem. At what else could he have been looking, if he was to act in harmony with his teaching and his life?

I once heard a saint say that he wished God could reveal himself in a face, so that men might gaze into the depths of the divine eyes. Suppose for a moment that God could make such a revelation of himself and that we could see his face. We might be surprised to discover that the divine gaze was not directed upon us at all, that the gaze was looking through us, or beyond us, out to the men not as favored as ourselves. To come then into real communion with God we should have to turn around and look to the objects at which he was looking. In that common gaze we might begin to commune with God, in a fellowship deepening as we learned to work with him for the largest and best life of our fellowmen.

XUM

BOOKS

Has Intelligence Failed?

ERASMUS OF ROTTERDAM. *By Stefan Zweig. Viking Press, $3.00.*

ZWEIG must have felt the violence of the contrast when he turned from writing the life of the hot and hectic Marie Antoinette to devote himself to a biography of the cool and cautious Erasmus. It was a plunge from steam to snow. And why another life of Erasmus anyway? This is not strictly a life. Biographical details are minimized and generalized. It is rather an interpretation and an evaluation. Still more, it is a study of the place of pure reason in the carrying through of reform in a turbulent age. Erasmus was, says Zweig, "the first conscious European, the first to fight on behalf of peace, the ablest champion of the humanities and of a spiritual ideal." But he failed. He could neither stimulate the old church to reform nor restrain or guide the revolt against it. "The tragedy of his life, and one which binds him to us in closer brotherly affection, was that he sustained defeat in the struggle for a juster and more harmonious shaping of our mental world."

Erasmus did for his time all that one man could do through enlightenment. But mere enlightenment is not enough. Man has too many other qualities besides rationality, or not enough rationality. Erasmus exhibited the greatness and the limitations of the humanistic method. He refused to be a member of any party, because he could see too clearly the defects of any party he might join and the merits of any party that he might oppose. He was a both-and man. For him there were no irreconcilable antagonisms; there were only antinomies, not contradictions, between Catholicism and Protestantism, between the free spirit of the renaissance and ecclesiastical authoritarianism, between mystical Christianity and pagan classicism. Sweet reasonableness should resolve all enmities, and heightened intelligence should appreciate the values in all points of view. His appeal to the intelligence became an appeal to the intelligentsia. He recognized two classes: the intellectual elect and the dull masses. His interest centered in the former and his word was to them. This limitation cut the root of his work.

The contrast with Luther is instructive and obvious. Zweig's presentation of it does no injustice to either party. He also has some of the qualities of the both-and man. But his sympathies are clearly with the appeal of Erasmus to reason rather with the sledge-hammer methods of Luther. The end of the great humanist's career had the pathos of great tragedy. He outlived his own hopes. The Erasmian idea had failed before Erasmus died. Yet such a failure is never permanent. It is eclipse, not collapse. He was the first of the humanist reformers, not the last. The problem that he faced is our problem as pointedly as it was his. In a world where force and violence and party spirit seem in the ascendant, there are millions who choose the way of peace and reasonableness where before there was but one, or few. Perhaps Erasmus has not yet failed after all, but is on the way to a victory long deferred. How long, O Lord, how long!

W. E. G.

Books in Brief

MYSELF. *By John R. Commons. The Macmillan Company, $3.00.*

For nearly forty years the name of Professor John R. Commons has been highly honored among economists. He has been in the advance guard in fighting the battles of liberal economic thought and practice. In this reminiscent volume he tells the story of his own career with much more emphasis upon public events and policies than upon himself. He is one of those who have done most to make Wisconsin the social and political laboratory that it has been during the past generation.

THE GATE OF REMEMBRANCE. *By Frederick Bligh Bond. E. P. Dutton & Company, $2.50.*

Students of psychic research will be interested in this. The director of excavations at Glastonbury abbey received, through psychic channels and by automatic writing, communications in old English and monkish Latin telling him where to dig to find certain parts of the ruin which had hitherto been sought in vain. He dug and found them. The discoveries are said to have checked with the messages to an extent which excluded coincidence. All this happened several years ago and created heated controversy at the time. The record, published then, is republished now with additional material.

CORRESPONDENCE

Accept Japan's Offer!

EDITOR THE CHRISTIAN CENTURY:

SIR: How many voters know that our taxpayers can save 40 thousand million dollars that our delay and folly may eventually add to our present insupportable national debt? This is what a war with Japan would cost, as a member of the President's cabinet has just admitted to a questioner; that war may come if we let the London naval conference close without President Roosevelt's cabling that we will accept Japan's offer. She wants Britain, America and herself to abolish all their offensive armaments—battleships, airplane carriers, etc.—and leave only defensive weapons that can police their borders. She would like a ratio of 2-2-2.

If we do not accept, but continue the Vinson mad rivalry in shipbuilding and arms, Japan will continue her present policy, undoubtedly a selfish one, and continue building. How can her Asiatic policy be prevented without our going to war and making China suffer far more than Japan's peaceful penetration may do? Her offer to call a complete halt if accepted will prevent our compelling her by a war fought on the other side of the Pacific to yield to us. This would be far worse for China than if we made no pretense of maintaining the "open door" but really wished to protect our economic interests, which are very small compared with England's interests.

Are Americans willing to be conscripted to cross the Pacific and give their lives or sons' lives to maintain the open door? What can the voters and taxpayers do?

Spend a three cent stamp and three minutes in writing to the President—the man of power—one short sentence that will let him know how you feel. He acts when he knows the people sustain him. One near him was asked what the President thought about a certain matter and he replied, "No one knows, he has had no letters about that."

Boston, Mass. LUCIA AMES MEAD.

Are Quakers Our Established Church?

EDITOR THE CHRISTIAN CENTURY:

SIR: The constitution of the United States forbids congress to make any law respecting an establishment of religion. An establishment of religion is constituted by "the conferring upon one church of special favors and advantages which are denied to others" (Cooley, Constitutional Law"). The conscription law under President Wilson gave Quakers the right to decide for themselves whether their conscience permitted them to bear arms, but denied this right to Presbyterians, Wilson's own church. Therefore the law was (and is, for I believe it is still on the statute book) plainly

unconstitutional in that it makes Quakers and Mennonites the established churches of the United States, in derogation of the right of Presbyterians and Mormons to equality. This point, I think, has not been brought before the courts. The same principle would hold in the case of the administration of a state university or other state institution in any state where the state constitution forbids the erection of an established church.

Ballard Vale, Mass. STEVEN T. BYINGTON.

We Are Mistaken

EDITOR THE CHRISTIAN CENTURY:

SIR: Apropos of the article, "No War with Japan," in the December 5 issue of your weekly, page 1544, may I call your attention to the fact that the interview had last August, and made public in the Nov. 21 issue of the Christian Science Monitor (weekly magazine section), was given by Admiral Viscount *Makoto* Saito, ex-premier of the Japanese imperial government.

His Excellence Viscount *Hirochi* Saito, present ambassador for Japan in Washington, is not the same gentleman.

Auburndale, Mass. GEORGE M. ROWLAND.

Dr. Schweitzer's Ethics

EDITOR THE CHRISTIAN CENTURY:

SIR: May an intensely interested layman voice his rejection of the leadership of Dr. Albert Schweitzer in the field of ethics? Do you, Mr. Editor, or do your readers, find either comfort or inspiration in reflecting on the implications of the eminent scholar's ethical ideal? If, as he says, "ethics is reverence for *all* life" (italics his), if "it is bad to damage and destroy life," then what is to be the diet of good men? Who of us can live, in Chicago or New York for example, on nothing but fruits and leaves? What else may we eat without destroying life?

Far be it from me to deny the ethic of Dr. Schweitzer as a possible eventuality. But what bearing has it upon the present crisis in civilization? If mankind is to have a tomorrow the moral leaders of today must not fail to emphasize the inequity of men's economic relations with their fellowmen. We are victims of a barbarous and antiquated economic ideology. Political reformers, without exception, propose to deal only with the symptoms and effects of our false systems of property and exchange. The challenge and the opportunity for ethics is to inject reason and reverence for individual human life into the realm of fundamental economics where privilege and prejudice have dominated. How can that mysticism which tends to widen the circle of ethics beyond humanity, supreme though it be, help to save humanity from its terrific inner struggles?

Port Jervis, N. Y. WENDEL BULL.

Movies and International Discord

EDITOR THE CHRISTIAN CENTURY:

SIR: It has been obvious for some time that movie newsreels were being exploited for military glorification and for the spreading of the doctrine of armed preparedness. More sinister, however, is their diabolic activity in fomenting trouble between the United States and Japan.

I chanced the other day to see a section of a Hearst-Metrotone newsreel which should, in my judgment, have been censored by the state department in the interest of international good will. This section first presented a Japanese diplomatic representative who spoke of Japan's demand for naval equality. He was followed by Representative Vinson, father of the insidious Vinson bill, who announced in a truculent manner that the naval affairs committee was prepared to recommend that the United States lay the keels of five ships for every three laid by Japan. To the credit of the particular theater crowd in which I happened to be this bellicose announcement snarled out by Mr. Vinson was received in silence. Unquestionably, though, it was put on to create popular sentiment for carrying out the provisions of the Vinson bill or even going beyond those provisions by sowing more seeds of fear and hatred toward Japan.

Surely this is no time to allow men like Mr. Vinson with the aid of men like Mr. Hearst to carry their visualized rantings into every movie-house in the country. In a day that calls for calmness and highminded statesmanship belligerent boasting about a race in naval construction is scarcely in the interest of international understanding.

Japan's demands, carried out, would be economically, if not politically, ruinous for that people. Their main danger to world peace, however, lies in baiting hysterical advocates of preparedness, like Mr. Vinson, and in feeding the cunning mind of a man with an anti-Japanese phobia like William Randolph Hearst.

Has the state department no right of veto over movie material such as this which is almost certain to create further friction in a situation sufficiently tense?

Whether or not any government agency has the power or the will to do anything about such war mongering, we church people would do well to let our peace conviction register at the point of condemning all exploitation of newsreels for military purposes and for the stirring up of international discord.

Methodist Church, NORMAN W. TWIDDY.
Hempstead, N. Y.

The Question Box

Several readers have furnished information in reply to the inquiry of D. J. D. (issue of December 5) regarding the quotation: "This world is like a bridge," etc.

In George Smith's "The Life of Alexander Duff," volume 21, page 162, I find the following: "About 24 miles west of Agra is a narrow ridge of sandstone hills, about three miles in length, called Fatehpur Sikri. . . . The mosque is one of the largest and most imposing in the world. . . . Inside this gateway, on the right of the entrance, is engraved on stone in large characters, which stand out boldly in bas-relief, a remarkable sentence in Arabic. Literally translated it is as follows: 'Jesus, on whom be peace, has said, the world is merely a bridge; you are to pass over it and not to build your dwellings upon it.'"

JAMES ALLEN CABANISS.

Another correspondent writes:

This is the Victory gate of the mosque at Fatehpur Sikri in the United Provinces of India in the general vicinity of Agra. Akbar I., the great Mogul emperor, built this whole establishment beginning in 1569 as a residence in place of that at Agra. The mosque is an imposing structure, and holds in its courtyard the tomb of Selim Christi, the Mohammedan saint. The gateway stands 130 feet high, and is approached by a series of steps which add 42 feet to its height. The inscription reads: "Jesus, on whom be peace, says, The world is a bridge; pass over it, but build no house upon it. The world endures but an hour; spend it in devotion."

My information comes chiefly from a personal journal of my brother, Dwight W. Edwards, long associated with the Y.M.C.A. in Peiping, China.

Radburn, N. J. DEANE EDWARDS.

Concerning the quotation: "Times are very bad," etc., the following replies have been received:

The third quotation to be identified in the Question Box of December 5 is from the oldest known existent papyrus, exhibited in a Constantinople museum as the oldest bit of writing in the world.

Lima, O. MARION E. TINSLER.

In my notes I have the statement: "Our earth is degenerate in these latter days, there are signs that the world is speedily coming to an end; bribery and corruption are common; children no longer obey their parents; every man wants to write a book and the end of the world is evidently approaching. Inscription on an Assyrian tablet of 2800 B.C."

Hood College, WILLIAM R. BARNHART.
Frederick, Md.

Acknowledgments to these friends for their information.

H. L. W.

NEWS *of the* CHRISTIAN WORLD

City Sales Tax Becomes Law

Idea Expected to Spread—Technocracy Not Dead—F.O.R. Calls New Secretary—Youth to "Build New World"

(Correspondence from New York)

NEW YORK, Dec. 8.—The city sales tax law has now been passed and signed by the mayor. It goes into effect at once. The mayor's supporters are a bit puzzled by this turn-about on the sales tax question. It is likely, however, that he has been forced to the wall by the bankers who have been steadily insisting upon such a tax or one on transit fares. The iniquity in the sales tax is that it is a tax upon the poor and will in addition tend to slow up business. The only good in it is that all will realize that they are paying taxes and will be inclined to give a little more thought to better city government. We may now look for this sales tax idea to spread over the country and once more those who could most easily bear the tax burden will throw it upon the backs of the poor and the middle class.

* * *

Technocracy Again

It was my good fortune this week to hear Howard Scott, world-famed technocrat. Mr. Scott is in the position of seeing most of his predictions come true. He is as firmly convinced as ever that there can be no real recovery under the price system but he feels that conditions will have to grow worse before the American people will be sufficiently aroused to change them. He says that there is some evidence for believing that the Protestant churches in this country will repudiate the price system. He spoke before an audience that taxed the capacity of the lecture room in the Engineers Societies building and he reports that technocracy is increasing its membership "at a compound interest rate."

* * *

Minister Becomes Speaker Of Assembly

New Jersey is to have a clergyman as speaker of its assembly. Rev. Lester Harrison Clee, pastor of the Second Presbyterian church of Newark, was elected in the recent election on a clean government platform and the republican majority has voted to make him speaker. Dr. Clee has had conspicuous success in his church, for his congregation has during his pastorate grown from 200 to 2,000 and he has a Thursday Bible class for women which draws 1,000 attendants.

* * *

Presbyterian Mass Meeting

Last Wednesday night the Presbyterians of this city held one of the most significant meetings that has ever been held in the New York presbytery. Taxing the seating capacity of Carnegie hall to the utmost, the men and women representatives of these churches were revealed to themselves and felt their solidarity as they have never felt it before. The moderator, Dr. Daniel Russell, presided and addresses were centered about the campaign of reconsecration which is being promoted throughout the presbytery. At the close the entire audience rose and pledged themselves to take the "covenant of reconsecration" as their guide during this coming winter.

* * *

F.O.R. Calls New Secretary

The Fellowship of Reconciliation, pacifist organization, has called a new secretary to its staff. Harold E. Fey of Indianapolis, editor of World Call, has recently been named to take up the work beginning Jan. 1. The organization expects also to enlarge its work by making use of volunteer "field representatives" who will seek to carry the message of the fellowship into the various cities of the land and strengthen the local groups of the organization. The American F.O.R. now has the following officers: chairman, John Nevin Sayre; vice-chairmen, Kirby Page and Vincent Nicholson; treasurer, Wellington Tinker; assistant treasurer, Miss Sue Flanagan; and secretaries, Harold Fey and Claud Nelson.

* * *

Metropolitan Youth Conference

Faced with the problem of "five million young men and women between the ages of 16 and 25 who are out of school, unmarried and unemployed," national leaders of the churches and other religious agencies are calling a series of 28 regional conferences of youth under a united interdenominational, nationwide plan on the theme "Christian youth building a new world." The conference for the metropolitan area here will be held March 8-10 and is sponsored by the Brooklyn church and mission federation, the Greater New York federation of churches, the New Jersey council of religious education, county councils of religious education and the Christian associations. Each church will be entitled to a delegation of four young people, a counselor and the pastor. Further information about this conference in this area may be obtained by addressing the youth department of the Greater New York federation of churches, 71 West 23rd St.

EDMUND B. CHAFFEE.

Christian Century Editor Will Visit Turkey

Dr. Morrison, editor of The Christian Century, expects to make a trip to Turkey and the near east, sailing February 2. His chief objective is to gather information about the new Turkey and to have conversations with leaders in that country where he will spend the major part of his stay abroad. He will also visit Egypt and Palestine and make observations of the Zionist project. Mrs. Morrison will accompany him. They will sail on the SS Samaria under the auspices of the James Boring company, and will be glad to find numerous Christian Century readers among those on board.

Pastors Consider Spiritual Values

Conference Held by Philadelphia Federation of Churches—Methodists Accept Social Challenges of Missions

(Correspondence from Philadelphia)

PHILADELPHIA, Dec. 7.—Dr. Hugh T. Kerr, of Pittsburgh, sounded a timely keynote in his address on "The Modern Approach to Evangelism" for the 250 ministers at the spiritual advance conference, held in the First Baptist church under the federation of churches. Sec. E. A. E. Palmquist presided. Dr. W. Sherman Kerschner led the opening devotions. "In our day," said Dr. Kerr, "we must find the approach so as to commend Christ to our generation. Sometimes this can best be made from the social and economic point of view. An increasing number today are interested in bread, are sensitive to the hunger of men and women and the appeal of undernourished children, and they chafe under social and industrial maladjustments. If Christ has any message which will promise not only a new heaven but a new earth, there will be a quick response. There are those who can be approached only on the intellectual side. People today are disturbed about the primary values, and need enlightenment. We shall not have another reformation until we have another renaissance. There are always those, too, who can be approached on the spiritual side. We are tempted to take people on too low a level. The secret of every spiritual forward movement has been that a few people were more deeply religious than the leadership of the church expected them to be. After we have done our best, God comes with his miracle of redemption."

* * *

Spiritual Values Must Be Uppermost

Considering "the character crisis in America, the sag in moral and spiritual ideals" at the conference, Dr. Jesse M. Bader, of New York, dealt with the pastoral problem of reaching men with the evangel. "People not members of the church," he said, "are not coming in the same numbers they used to come. The pastor must go to them. He must take the pulpit out on Monday and keep it with him until Saturday night, must adjust his daily schedule so that he can speak to men and women personally about Christ."

Dr. Raphael H. Miller, of Washington, D. C., urged the church to arouse desires for moral and spiritual values, for brotherhood, peace, sobriety, justice and God. "The biggest business of our homes and schools and pulpits," he declared, "is to create appetites and stir desires which Christ can satisfy."

* * *

Supreme Need of the Ministry Is Consciousness of God

Dr. Charles E. Schaeffer, president of the federation of churches, which promoted the conference, emphasized the fact that

the supreme need of the ministry today is a clearer consciousness of God, a conviction that comes not only by possessing the truth but by being possessed by it, and a deeper consecration that is more than piety but means concentration and committment. "The vision of God," he warned, "has largely faded out. Man and his problems have become great and pressing. Schemes for betterment hold the center of interest and effort. We forget that society can never be changed by forces resident in itself."

* * *

Methodists Accept Social Challenges To Home Missions

Dr. E. D. Kohlstedt, executive secretary, in his composite administrative and activity report to the annual meeting of the Methodist board of home missions and church extension, lists among the causes now challenging the mental and material resources of American home missions: (1) distinctive social situations that are wholly different from early American community life and relationships; (2) public and private relief, unemployment and lost morale, economic and personal maladjustments; (3) racial relationship issues, particularly among the American Negroes; (4) the menace of movies that feature salacious films, idealize pernicious social customs that poison plastic childhood, debauch young womanhood, and magnify the worst impressions of American life in their greed for gold."

Among depression values for home missions, according to Dr. Kohlstedt, are: greater discrimination by contributors; fewer but better projects and fewer but adequately trained workers; a break with traditional but unfruitful types of missionary work and unjustifiable denominational emphases.

* * *

Methodists Plan for "Sanctuary Day"

To raise $300,000 for the church extension department of the Methodist board of missions, Jan. 13 has been authorized as "Sanctuary day." Recently a pastor wrote to Supt. F. W. Mueller: "Nearly 40 years ago you gave us $100 toward building a small church. Some time later it burned, and about 23 years ago we secured specifications for the new building. The lightning destroyed this house June 22. This out-of-the-way place where you once invested $100 for a church has since sent 50 young people to college, raised 42 school teachers, produced seven members of this conference, five local preachers, two college presidents, seven college professors, two foreign missionaries, two trained nurses, two dentists, two bank presidents, cashiers, and merchants. Can you find greater profits in any investments that have ever been made?"

* * *

And So Forth

Rev. Paul Cotton, forced to resign recently from the South Side Presbyterian church, Bethlehem, Pa., for activities on behalf of labor and the unemployed, has started a new undenominational church for the workers of the city. Each week 100 or more have been attending the evening services, which are open forums on modern problems and the Christian solution. "The new church," says Dr. Cotton, "will work actively for the realization of the kingdom of God, or the cooperative commonwealth."

Philadelphia Presbytery by a close vote refused to consider the alleged "heresy" charges filed against 11 liberals for signing the Auburn affirmation and returned the accusation papers to Rev. H. McAllister Griffiths, editor of "Christianity Today." The liberals argued that any such charge had several years ago been settled by the general assembly and would now distract the church from its real task.

Dr. T. Z. Koo, of China, under the Student Christian movement in the middle Atlantic region, recently addressed an intercollegiate seminar at Lafayette college, Easton, Pa., on "Some Issues Confronting Chinese Christians Today" and "The Significance of the Cross Today in the Modern World."

Dr. Basil Mathews, international missionary lecturer and author, will address the pastors and religious educators luncheon conference at "The Whittier" Jan. 7 on "World Tides and the Far East"; Pres. James H. Franklin, of Crozer theological seminary, Chester, Pa., Jan. 14 on "Looking Ahead in Christian Missions"; Dr. Samuel McCrae Cavert, of New York, general secretary of the Federal council, Jan. 28 on "The Church Building a New World."

CHARLES DANIEL BRODHEAD.

Death of Dr. George H. Betts

Dr. George Herbert Betts, since 1926 director of research for the school of education of Northwestern university, died in Evanston Dec. 8 of a heart attack. He was 66 years of age. Dr. Betts had been a member of the Northwestern faculty in the department of religious education since 1922. Earlier in his career he was professor of

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psychology in Cornell college and professor of religious education at Boston university. He was widely known in the field of education for his surveys in educational and religious trends, and was the author of many books on education and psychology, among them: "How to Teach Religion," "The New Program of Religious Education," and "Method in Teaching Religion."

International Student Congress Against War at Geneva

The World Committee of Students against war and fascism has issued a call to students of the world to participate in an International Student congress against war and fascism to be held in Geneva Dec. 29-31. The call points out that the last two years have witnessed a memorable awakening — students have become conscious of the peril which confronts them: "They have realized that a college degree offers no comfort in the front-line trenches; they have discovered that their ambitions and plans are profoundly related to the schemes of war-makers." It is expected that students from America, Europe, Asia, Africa and Australia will be represented at the sessions.

An Exchange of Pastorates

Bishop Waldorf of Chicago announces an exchange of pastorates between Rev. James L. Gardiner of the St. James Methodist church of Chicago and Rev. T. W. Pender of the State Street Methodist church, Trenton, N. J.

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FREDERICK F. SHANNON

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Federal Council Meets in Dayton

Biennial Session Hears Message on New Tasks of the Churches—Senator Nye Speaks—Liquor, War Discussed

(Special Correspondence)

It is 26 years since the memorable gathering in Witherspoon hall, Philadelphia, at which the Federal Council of the Churches of Christ in America was organized. The quarter-centennial celebration of that event took place last year in Washington, when the President of the United States gave his message to the delegates in Constitution hall. It has been the custom of the body to meet once in four years, at which time the duly elected representatives of the 25 Protestant denominations cooperating in the organization reviewed the work of the quadrennium, and outlined plans for the next period of service. Last year, however, at the annual meeting of the executive committee in Indianapolis constitutional changes were made which call for a biennial meeting of the members, and this was held last week in the Dayton-Biltmore hotel, in Dayton, O. About 450 delegates were present, besides consultative representatives of such bodies as the Association of executive secretaries, the Home Missions council, the International Council of religious education, the Foreign Missions Conference of North America, the Council of Women for home missions, the Federation of women's boards of foreign missions, the National Council of federated church women, the American Bible society, the United Stewardship council, the Student Volunteer movement, the National Board of the Y.W.C.A., etc.

The reports of the eleven departments, committees and bureaus of the council were presented by the general secretary, Rev. Samuel McCrea Cavert, who has been the efficient executive of the organization for many years, and has elicited the unfailing loyalty and cooperation of his staff of colleagues. Vice-President Lewis C. Mudge gave a review and an interpretation of the work of the body, and Pres. Albert W. Beaven, at a great meeting held in the Westminster Presbyterian church, delivered the presidential address on "The Deeper Function of the Church," in a service which was heard over a national radio network. Dr. Beaven urged that the council select a "federal Christian planning board which would levy upon the best brains in all the churches, to work out the strategy and offer the results equally to each denomination."

The Message to the Churches

Three notable reports were presented to the council. The first dealt with "The Message and Task of the Churches Today," and was presented by Pres. Albert W. Palmer of the Chicago theological seminary. It dealt with the difficulties of the time, the shortcomings of the churches, and voiced an urgent call for a new commitment of life, including a new faith in God, a reaffirmed loyalty to Christ, a commitment to Christian social ideals, a call to personal devotion of life, and the envisioning of a day of rebirth for the Christian

church. In speaking of the needed social ideals the message, which was the combined expression of some 50 Christian leaders of different communions and areas, said in part:

"We believe that the hour has struck for a positive and commanding summons to our generation to recognize, honor and obey the living, ever-present, eternal and contemporary God whose voice, heard of old through prophets and apostles, comes afresh to men today out of the very events and issues of these times.

"God's supreme revelation of himself in the person, life and work of Jesus Christ fits this age with renewed and increasing authority. The adequate and convincing presentation of the significance for us of his life, his death upon the cross and his triumph over death is needed as never before.

"God's revelation of himself in Christ calls again to this age to accept his way of life, his standard of values and, above all, the redemptive spirit of his cross in all the relationships of business, citizenship, world brotherhood and Christian fellowship. We cannot be loyal to him and not be deeply moved by the contrast between his law of love and the actual condition of the world.

"Translated into concrete terms this means, over against an indifferent and secular world, an insistence upon human values as the supreme test in all the relationships of life. It means a searching criticism of a social order which, in contrast with the vast fruitfulness of nature and invention, leaves millions in poverty, provides no adequate protection against unemployment or the disability arising from disease, accident or old age. . . .

"Our deepest resources, after all, are in a vital communion with God as Christ has revealed him to us. Only as we dwell deep in the spiritual verities of life shall we have the poise to lay hold of the reserves of strength we need to stand unshaken in difficult days."

Liquor and War Discussed

The report on the liquor problem recognized frankly the immense disadvantage under which the temperance forces are laboring as the result of the repeal of the prohibition law. The law has been repealed, but the damage which has resulted from that action cannot be repealed for a long time. There is at present no unanimity of judgment in the church supporting prohibition as the immediate major policy of the nation. Virtually all present thinking on the subject focuses primary attention upon moral education and summons the church to a new approach and a fresh seriousness in its teaching function, exercised first within itself. A strong tendency is under way to dissolve the separate denominational boards of temperance or equivalent agencies and to assign their functions to departments of social welfare and service, generally within boards of Christian education. This has taken place or is in prospect in several of the larger denominations. It is apparent that temperance is now to be regarded as one of the whole group of social problems with which the church has to deal, and for which common solutions rather than separate ones have to be sought in any integrated plan of operation. The agencies of Christian education are aware of their new and urgent responsibility in the field of temperance, and are now actively engaged in rethinking the principles as well as in revising their methods and teaching materials. This report was presented by Dr. H. Paul Douglass, and was passed with the reaffirmation of the Federal council's earlier pronouncement regarding the vicious character of the liquor traffic and its attitude of unvarying opposition to it.

Rev. F. Ernest Johnson of the research department presented a partial report on the attitude of the churches toward the chaplaincy in the army and navy. This report included strong statements on both sides of the matter, but insisted that more time should be given for further study and wider interviews.

One of the high points of the meeting was reached in the address of Sen. Gerald P. Nye, who interrupted the hearings of his committee in Washington on the munitions

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inquiry, to come to Dayton by airplane and deliver the address before an audience which crowded the great amphitheater of the National Cash Register company, and was held in the closest attention for nearly two hours.

The Church and Today's Problems

Two panel discussions on building church cooperation in the community, and the responsibility of the church in the economic crisis—rural and urban—were conducted by Dr. Douglass and Dr. Johnson. A strong plea for economic justice for the Negro was made by Pres. W. W. Wright, jr., of Wilberforce university, and Sec. George E. Haynes of the department of race relations.

Two stimulating addresses were delivered by Dr. George A. Buttrick of New York on "The Church Facing Tomorrow," and "The Minister as Evangelist." Impressive noonday worship periods were conducted each day by Dr. Richard Roberts, moderator of the United Church of Canada.

The present crisis in German Protestantism was vigorously discussed by Rev. E. G. Homrighausen and Sec. Henry S. Leiper of the American section of the Universal Christian council for life and work.

Group meetings were held by the delegates of the various constituent bodies for the selection of denominational delegates to the council. A proposal for a national preaching mission next year was presented by Dr. W. H. Foulkes of the department of evangelism.

The sessions of the Federal council were followed by the National Conference on the churches and world peace, which opened with a stirring address by Rev. Kirby Page on "The Christian Witness to World Peace," and was closed with a masterful presentation of "Christianity and Nationalism," by Dr. Charles Clayton Morrison.

Dr. Ivan Lee Holt of St. John's Methodist church, St. Louis, was chosen president of the council to succeed Dr. Albert W. Beaven, who for the past two years has rendered splendid service by his energetic and dignified leadership. The secretarial force remains as before, save that Dr. Charles L. Goodell and Dr. Sydney L. Gulick have been made emeritus secretaries after a score of years of efficient service.

HERBERT L. WILLETT.

Houston Pastors Vow Not to "Follow Government Blindly"

The Houston (Tex.) ministerial alliance, by a majority vote, has gone on record as refusing henceforth to "put allegiance to the government above allegiance to the will of God," and declaring that its members "intend in any future crisis of whatever nature not only to refuse to follow our government blindly, but to combat by every honorable means any attempt of the government to usurp the prerogatives of religious freedom, by the denial of freedom of conscience in the sight of Almighty God." These declarations were contained in a resolution in which the government's actions in refusing citizenship to persons unwilling to take an oath without reservations to bear arms in defense of the country, and in refusing to exempt objectors from military training in land-grant colleges, were vigorously denounced. Stifling of religious freedom in Mexico, Russia, Italy and Germany also was protested in the resolution.

Mexico Hails New Education

Socialism in the Saddle—Catholics Boycott Schools—President Fights Gambling, Government Costs

(Correspondence from Mexico)

GUADALAJARA, Dec. 7.—The anniversary of the Madero revolution of 1910, the beginning of the social revolution in which Mexico is still engaged, comes on Nov. 20. In the past few years this has generally been the occasion for temperance demonstrations on the part of the schools, but this year it was deemed an appropriate time to launch the movement for socialist education throughout the country. The Guadalajara parade was heralded by the ringing of the bells of the cathedral and the other 60 Catholic churches—a matter easily arranged, since the church buildings are government property. There was first a procession of all the buses and taxis of the city, followed by the state band and many groups afoot, the total number of marchers being estimated at 15,000. These groups comprised public school teachers and all other federal and state employes, the masonic lodges, local organizations of the national revolutionary party both from the city and the surrounding towns (many of the latter bringing with them their strolling village orchestras), and finally various labor and farmer unions. The governor and other officials reviewed the procession from the balcony of the statehouse. All business and traffic were suspended for half a day.

The signs carried in the parade indicated the definitely anti-clerical nature of the demonstration. Here are some of them: "The enemies of socialist education are the enemies of the revolution"; "The clergy make slaves, socialist education will make men"; "Destroy churches to construct schools"; "Socialism the real weapon against fanaticism and superstition"; "Mother, your child will be free in the socialist school, a slave in the confessional"; *"Expulsando al cura Mexico se cura,"* a pun meaning that by the expulsion of the priest Mexico will cure herself.

* * *

Many Forced Marchers

It would all have been very impressive had we not known in advance that many of the marchers were there through compulsion. Government employes had been warned that their presence or absence would be strictly noted, and in case of the latter their jobs would be forfeited. Therefore one could not be surprised to see some good Catholic friends walking behind anti-clerical banners. As a result of failure to take part, over 100 local teachers have lost their positions, not to mention other government employes. It is reported that in Mexico City, where a similar and much larger demonstration had taken place previously, about 800 persons were discharged from positions in government departments for this cause. With a large part of the populace in opposition, there was some fear of disorders in connection with these demonstrations; but things went off peacefully here and else-

where, although closed windows and doorways along the line of march indicated the silent disapproval of many.

* * *

Catholics Boycott Schools

Socialist education was expected to go into effect in Guadalajara on Dec. 1, and a Catholic boycott of public schools was organized to begin with that date. Slips of paper were distributed urging pupils not to attend, and women have been picketing the schools, with the result that the attendance seems to have been reduced to less than half the usual number. However no changes have yet taken place in curriculum or methods, and it is doubtful whether radical innovations will be made. The positive aims as hitherto expressed emphasize the "formation of the spirit of human solidarity upon the basis of the progressive socialization of the means of economic production, and the orientation of the ideals and activities of youth in terms of service for the collectivity." On the negative side there seems to be little tendency at present to attack religion as such, but rather to condemn beliefs and practices that are considered superstitious.

* * *

The New President Brings Hope

General Lazaro Cardenas was inaugurated on Nov. 30, the ceremonies being witnessed by unusually large and enthusiastic crowds, including delegations of officials and representatives of agrarian and labor unions sent at the expense of the different states. Although only 39 years old, the new president has had a career packed full of activities and responsibilities. Of humble origin, he had to go to work early to help support his widowed mother and the other children. At the age of 19 he joined the revolutionary army of Gen. Obregon, becoming a general himself five years later. He has served as governor of his native state, Michoacan, president of the national revolutionary party and in two cabinet positions. He is noted for his honesty, temperance, simplicity of life and sincere desire to ameliorate the condition of the peasants and laborers. As an expression of his democratic spirit he and the other officials wore plain business suits at the inauguration.

One of his first acts was to order the closing of two notorious gambling centers, one just outside of Mexico City and the other in Cuernavaca, and the taking of them over by the government for benevolent and cultural purposes. This is to be the beginning of a campaign against similar centers in other parts of the country. He has proposed a drastic reduction in the personnel and expenses of the government departments, and a lowering of the salaries of high officials, beginning with a 25 per cent cut in his own salary and expenses, for the purpose of having more funds for public works and other new government projects and meeting payments on the foreign debt.

CLARENCE A. NEFF.

New Head of Northern Minnesota Conference

Rev. Bert E. Smith of Chicago has been appointed superintendent of the Minneapolis district of the Northern Minnesota Methodist conference. Dr. Smith has been assistant secretary of the Methodist board of education, and executive secretary of men's work.

Raise Standards of Universities

Turkish Government Discourages Inferior Students—Repatriation of Emigres—Persia Commemorates Poet

(Correspondence from Turkey)

ISTANBUL, Nov. 15.—What is interpreted as a serious reaction against the tendency to lavish higher education indiscriminately on all would-be intellectuals has been decided upon by the Turkish government. Under the new regulations, failure to pass examinations after a first rejection entails elimination from the university for good. Moreover, attendance at three-fourths of all lectures and two-thirds of practical courses is made a condition for participation in examinations. In addition, employment outside the university is now strictly forbidden. By this means, the government wants to make sure that higher education will henceforth be the privilege of only those who are intellectually fit and can devote the whole of their time to studies. At the same time, examinations have been made extremely severe.

The underlying idea is that Turkey needs an elite, and that those who belong to a lower intellectual level had better frequent professional schools. The same system applies to secondary schools as well, and while no effort or sacrifice is spared to multiply primary and technical schools, the tendency is to improve the quality of col-

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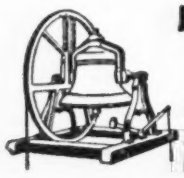
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leges instead of augmenting their number. This policy has given rise to vehement protests on the part of the Istanbul undergraduates, who consider it undemocratic and hint at the fact that, with the exception of those who have obtained scholarships, the university will be available only to those whose parents are rich enough to bear the cost of their education for three years.

* * *

Balkan Turks Settled In Thrace

Slowly but consistently all the Turkish people scattered over the Balkans are immigrating into Turkey. This movement, which has been going on for a few years, has been accelerated lately and appears to be in consonance with the remodeling of Turkey's population map as drafted two years ago and passed early last summer. The greater part of the newcomers, the majority of whom have hitherto been Bulgarian or Rumanian nationals, are being established in Thrace, where the strained relations with Bulgaria make the Turkish government look on the existence of a dense Turkish population as a military as well as a political necessity. The four vilayets of Thrace and their governors have been placed under an inspector general, Tali Bey, the same who pacified Kurdistan and broke up the Kurdish feudal system in the eastern provinces.

* * *

Birth of Firdausi Celebrated At Teheran

Even if our time had not been marked by extreme nationalism, Persia would have been justified in celebrating the memory of Firdausi, her greatest poet and one of the most conspicuous literary geniuses of all times. But also and preeminently as the guardian of the Iranian national sentiment, Firdausi, born a thousand years ago, possessed a special title to Persian gratitude. By celebrating the millennium of his birth Persia, at the same time, has meant to recall the antiquity of her culture and the feats of her past generations. The tribute was paid at Teheran to Firdausi's memory.

Very little is known of the poet's upbringing and education, and the incidents of his life which are most dwelt upon have probably more to do with anecdotes than with real facts. Yet the story of his disappointment, when instead of the promised sum and landed estate Sultan Mahmud sent him 60,000 dirhams of silver, is probably true. The poet, runs the legend, received them with contempt and, going to the baths, paid the bathman with one-third of it, bought himself a drink of sherbet with another third, and gave away the remainder to beggars. Years afterward, the sultan, smitten with contrition, sent him twelve camel-loads of indigo on the proceeds of which he might live. But, as the gift entered in at one gate of the town, the dead body of Firdausi was being carried out for burial at another.

* * *

Portion of Ahab's Palace Excavated

Mr. J. W. Crowfoot, who recently reported on his excavations at Bosra and Jerash, hopes to resume the excavations at Samaria by which he disclosed what he believes to be a portion of the ivory palace of Ahab, and found a fragment of an inscribed tablet. There is some hope that the remainder may be unearthed.

E. GUERON.

Honor Russian Church Leader

Metropolitan of Orthodox Body Feted by City's Leaders—Lakewood's Unique "Country Church"

(Correspondence from Cleveland)

CLEVELAND, O., Dec. 8.—Last week the general secretary of the Y.M.C.A. of Cleveland invited a small group of ministers, educational leaders and laymen to an afternoon tea in the central branch of the Y. The occasion was in honor of an old friend of the general secretary who, a few days before in a meeting of the Sobar of the Russian Orthodox Greek Catholic Church of America convening in Cleveland, was elected as metropolitan—the Very Reverend Bishop Theophilus of San Francisco. Bishop Warren L. Rogers, of the diocese of Ohio, brought the greetings of the clergy of Cleveland, while Fred W. Ramsey, outstanding churchman of Cleveland, extended greetings in behalf of the Y.M.C.A.

In addition to the ministers the following educational leaders were present: Pres. Caswell Ellis of Cleveland college; Prof. C. M. Finfrock of Western Reserve university; Pres. C. V. Thomas of Fenn college, and Pres. Louis C. Wright of Baldwin-Wallace college. Father Kappanadze of St. Theodosius Russian church and Father Prislopski of St. Michael's Russian church were present and were also honored. In a brief address the metropolitan indicated his deep appreciation of the opportunty to have fellowship with the leaders of the various communions.

* * *

"The Country Church of Lakewood"

The Community Presbyterian church of Lakewood has inaugurated what is called "The Country Church at Lakewood." It is not a new church or organization, but rather a monthly Sunday night service held in the little frame building back of the main church. Considering the fact that this church does not have regular evening services, the first meeting of the "country church" was attended by unusual success. Many persons had to stand and others were turned away. The services are fashioned after the old country church of long ago with flickering kerosene lamps overhead and a soft reed organ accompanying the old-time hymns. The minister of the church preaches a simple sermon stripped of all theological and scientific verbiage, and an appeal is made for a committal to Christ. A country newspaper called "The Ole Home Town News" will be issued containing some of the "doings" of the church and the messages of the "parson." The first edition will appear Dec. 16. Rev. Frank Nelson is the "parson" of the "country church."

* * *

China Christian College Leaders Visit City

Cleveland has just entertained 14 representatives of the China Christian colleges. They were here for five days and addressed 65 meetings, speaking to more than 32,000 people. A reception was given for the team in the Presbyterian Church of the Cov-

enant at which time 12 presidents and headmasters of colleges and academies in northern Ohio were present as guests of honor. A full day was given to three public meetings in Old Stone church. Rev. Thomas D. Ewing, pastor of Windermere Presbyterian church, was chairman of the general committee on the setup of this five-day plan.

* * *

Rabbi Brickner Sounds Note of Warning

The Jewish churches of Cleveland are celebrating the Feast of Lights, commemorating the victory of the Maccabees and the rededication of the second temple in Jerusalem. Rabbi Barnett R. Brickner in his address in Euclid Avenue temple said: "This occasion demands of every Jew that he rededicate and reconsecrate himself to the ideals of his faith. The Jewish people face the greatest menace of their history, that of surviving bodily and losing their spiritual identity." Dr. Brickner added that he was not alarmed because of the enemy from without but rather because "the souls of some Jews today have shriveled and are unequal to the need of the hour." "I warn you by the light of Chanukah that the only thing we have is this torch that has sustained us. It is the light of justice, righteousness and peace. If it is extinguished, we as a people will be extinct."

* * *

And So Forth

The board of directors of the Cleveland church federation has voted unanimously to invite the Student Volunteer convention to Cleveland for the Christmas season of 1935. Jesse R. Wilson and Dr. Samuel M. Zwemer will meet the union preachers group on next Monday for the purpose of discussing this coming convention with them.

The 30 Evangelical Synod and Reformed churches in greater Cleveland have formed the Cleveland Evangelical Reformed council of churches in keeping with the recent merger of the two denominations. Rev. A. E. Kitterer, pastor of Trinity Evangelical church, was named president. The organization will be officially composed of six delegates from each church and the presidents of auxiliary boards.

DON T. TULLIS.

Unitarians to Survey Work of Their Denomination

The Unitarians announce the appointment of a commission to make a survey of their churches throughout this country and Canada. This commission, appointed in accordance with a resolution adopted last spring by the American Unitarian association, is empowered "to recommend changes in policy, program and organization, wherever and however they may be deemed necessary." It is anticipated that some of the recommendations may be of a radical character, involving important alterations in denominational practice. The commission will make its first major report next May, but on matters of pressing concern it is given power to act at once. Among those included on the commission are James B. Pratt, of Williams college; Frederic G. Melcher, editor of the Publishers' Weekly; Walter Prichard Eaton, professor of drama at Yale and Eduard C. Lindeman of the faculty of the New York school of social work.

Religion Renounces War

By Walter W. Van Kirk

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The Student Paper Battle—The Debt Moratorium and Share-the-Wealth Clubs—Negro Scout Movement

(Correspondence from the Mid-South)

MEMPHIS, TENN., Dec. 8.—Monsieur le Kingfish, Huey Long, continues his advance in Louisiana. His latest victory is in the matter of the censorship of the student paper, the Reveille, at Louisiana State university. The southern association of colleges may decide that Kaiser Long has interfered in the university's affairs sufficiently to justify a removal of the school from the list of accredited colleges but it will not make any difference to the students of L.S.U. who are strong for Huey. When the editorial staff recently resigned rather than submit to Huey's censorship, the faculty and students alike backed up the Kingfish. Five students have been expelled and it is their affidavits that make up the strongest evidence now before the southern association. Cutrer, former editor of the Reveille, has sworn that the president of the university, Dr. Smith, said: "I will fire you, your staff, destroy the school of journalism, and fire 4,000 students before I would offend the senator." Another member of the Reveille staff swears in his affidavit that James F. Broussard, who acted as president when Dr. Smith was out of the city, said: "When you get to be my age you'll learn that principles don't mean much." A third affidavit quotes E. N. Jackson, business manager of the university, as having said: "You know we can't afford to do anything that would offend the senator." Still a fourth affidavit gives the following quotation from Monsier le Kingfish himself—from a tirade on the floor of the state senate: "I'll fire any student who dares to say a word against Huey Long; I'll fire a thousand; we've got 10,000 to take their places. That's my university; I built it, and I'm not going to stand for any student criticizing Huey Long."

Many factors account for the supineness of the students and professors. The leading officials of the university are Long puppets, while lesser members of the faculty know that a wrong word from them will cast them out into a cold world at a time when Ph.D.'s are walking the streets looking for work. In addition to the danger of expulsion the students are also singularly immature in social matters.

* * *

How the Kingfish Makes New Friends

Meantime, of considerably wider importance is the new debt moratorium. Here is an instrument for keeping up a dictatorship if ever there was one. Hearings are secret. Appeals may be granted or rejected arbitrarily. Needless to say, no Long enemy is going to have his debts postponed. J. S. Beck, state bank commissioner and debt moratorium administrator, says he has already had hundreds of appeals for the moratorium and that most of them have been settled by the state's effecting an agreement between debtor and creditor.

Long is sponsoring share-the-wealth clubs all over the United States, with California boasting the largest membership outside Louisiana, Arkansas and Mississippi. In September, the date of the last count, it was estimated that the membership was nearly one and a half millions. While Huey may announce himself for President in 1936, that will be only in case of a marked turn against the new deal. Monsier le Kingfish is waiting for 1940, when if misery is widespread enough he hopes to be able to win votes with his tax-the-rich campaign backed up by his peculiarly effective type of popular oratory. The man disregards criticism; and when confronted with the deep displeasure he causes the Roosevelt administration he only snorts: "I don't care what goes on in Washington—I could do it better."

* * *

Negro Scout Movement Is Growing

A new and encouraging sign of progress in southern interracial matters is the steady headway being made in Negro scouting. In Memphis, for instance, 17 troops of Negro scouts are now under the Chickasaw council as against 11 troops a year ago, with a total growth in the number of Negro scouts of 132 in the past year. Much credit for the progress being made is due to a southern white man, John E. Roberts, a native of Dyersburg, Tenn. His methods are worth studying by those who wish to learn something of the way Negro problems must be handled. About ten years ago the matter of Negro scouting was first broached in the Chickasaw council. The idea was a considerable shock to most of the scout leaders and nothing was done about it. But during the next five years the subject of Negro scouting was brought up at the annual business meetings. Then at last permission was granted for the forming of some Negro troops with the distinct provision that the Negro boys might not wear the uniform. Troops were formed and then after a few more years Negro scouts of "Eagle" rank were granted the uniform. A year ago all restrictions as to uniforms were withdrawn. Furthermore, this year in the Armistice day parade 50 Negro boy scouts marched through the streets of Memphis in full uniform, attracting more applause than any other feature of the parade.

* * *

The Rate Fight Goes On

More blows are being struck at the exorbitant rates the private power companies have been charging. On the heels of slashes in Tennessee, Alabama, northern Mississippi and Savannah, Georgia, comes a new ordinance in Jackson, state capital of Mississippi, demanding from the local power and light company a reduction of approximately 25 per cent to begin Jan. 4. Furthermore, an ordinance has been passed proposing a special election to be held in Jackson next month to approve a bond issue of one and a half million dollars with which to erect a municipal electric light plant and distribution system which would allow a 40 per cent reduction of present rates. Notice was also served that TVA power could be available in Jackson inside of 18 months which would furnish the city with electricity at a cut of more than 50 per cent.

JOHN CLARENCE PETRIE.

Opposition Seen for India Report

Churchill Fights Self-Government Provision—Rated as Great State Paper —England Loses Two Leaders

(Correspondence from England)

LONDON, Dec. 4.—The chief event of the week has been the reception of the India report. It does not appear to have allayed the hostility of Mr. Churchill and his friends. The opposition will be led by Lord Salisbury, who sat upon the select committee and dissented from its conclusions, especially upon the recommendations concerning the central federal government. The hostility of India was expected; it was expressed simultaneously with much vehemence, but there will be many Indians who after these first attacks are over will accept it as a second-best and perhaps as an escape from something worse. Those here who would accept the provincial autonomy which is granted and yet resist the provision of self-government at the center are fighting for an impossible solution. The Indian peoples have moved so swiftly and so far in the direction of national self-consciousness that they cannot now be treated as if they were a number of detached units without any voice in the government of India as a whole. Lord Hardinge, an old viceroy, and Sir Austen Chamberlain both make this clear. Those who seek parallels are not slow to point to Canada and to South Africa. It is an interesting fact that Mr. Churchill who in 1906 took a leading part in granting self-government to South Africa—he was at that time undersecretary for the colonies—is now fighting against the provision of self-government for India. There are so many safeguards that India will think the gift at least imperfect. The governor-general, for example, has many decisions left to him and for defense and foreign policy he will be responsible to Westminster. Labor accepts no responsibility for the committee's decisions. Many tories will fight the bill. But in the main the report has received a favorable welcome. And even those who dissent agree that the report is a great state paper.

* * *

Remembering Edward Irving

A hundred years ago—on Dec. 8, 1834—Edward Irving died in Glasgow. He was still young in years, but he is described as an old man. In the history of preaching Edward Irving's career must always have a place. All London flocked to hear him preach in the Caledonian chapel in Hatton Gardens. It was a small chapel and when the crowds overflowed it the Presbyterian church in Regent square was built for him. His popularity was like that of Whitefield or Spurgeon or Liddon. But Irving would have been little more than a name if it had not been for two facts; one, that Irving had a great friend, Thomas Carlyle, who many years after his death wrote in his reminiscences an account of the friend of his youth, full of admiration and tenderness; and the other reason for the survival of Irving in the thought of mankind is that

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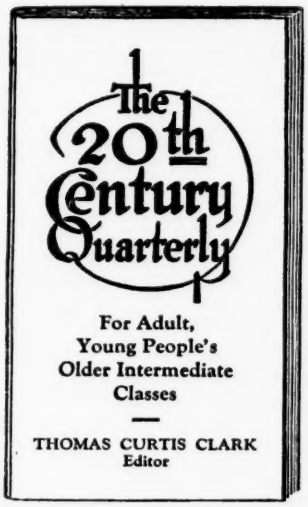

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ALBERT BUCKNER COE. Minister of the leading church in Congregationalism (First, Oak Park, Chicago). His department, "At Grips With the Lesson."

JOHN R. EWERS. Vital and dynamic minister of the East End Church of Disciples in Pittsburgh. "The Lesson Brought Down to Date" is his department.

ROY L. SMITH. Minister of the First Methodist Church of Los Angeles, and widely famed for his syndicated "Sentence Sermons." His department, "Pointers."

STANLEY I. STUBER. Journalist-minded preacher, contributor to many magazines. Pastor of the First Baptist Church, Clifton Springs, N. Y. Mr. Stuber conducts "The Lesson Forum."

HUGH THOMSON KERR. Minister of the Shadyside Presbyterian Church of Pittsburgh; preacher to students; former Moderator of the Presbyterian Church in the U. S. A. Dr. Kerr contributes the "Prayer Thought."

"We consider these editors as present, though invisible, members of our class," writes Rev. J. L. Vance, of the Second United Presbyterian Church, Rock Island, Ill. "We question them and debate with them—sometimes actually *wrangle* with them. For we take issue with some of the ideas of some of them—which makes things a bit lively, and edifying." (It should be added that this class has secured portraits of the editors—which fact makes them even more vividly "members" of the class!)

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through the movement of his thought he helped to bring into existence a new church, the Catholic Apostolic. Irving was a singularly noble and truth-loving man; he set himself to recover some of the lost powers of the apostolic church; he was much under the influence of the apocalyptic element in the New Testament and unhappily there came under his notice certain manifestations of speaking with tongues. Incredible scenes of excitement took place in Scotland and in London. Irving was dismissed from his ministry in the Presbyterian church for heresy. He did not long survive that decision.

Irving appears in the recollections of many famous men. Hazlitt, Brougham, Disraeli, Coleridge as well as Carlyle wrote of him. But in all the stories of him, there is no trace of anything base or mean. He showed, as the friend of his youth said, invincibility and endurance to the end. "He trusted God to extremity."

* * *

What a Novelist Has Given to Medicine

A letter of great importance was published last week over the signatures of some of our leading physicians and scientists. They began by reporting that a new edition of "Malignancy and Evolution," a work by a well-known novelist, Mr. Morley Roberts, will shortly be published. This novelist made it his business to study the conditions under which millions of individuals might be massed in regulated communities and yet remain healthy and orderly. In his studies Mr. Roberts found that he had much to learn from the biologist; but also that the sociologist had much to give to the physician. The very problems which doctors were investigating had their parallels and analogues in organized human societies. A cancer or sarcoma in the human body corresponds to a rebellion in a social community. Malignancy in the human body, like rebellion in a state, is due to a breakdown of government. It follows, so these scientists say in their letter, that they must discover how the lives of the microscopic units of the body are governed and regulated.

It is worth putting on record that these eminent scientists acknowledge how much they owe to the insight of a novelist who has brought his experience as a sociologist to the aid of medicine. We have been long familiar with the words "disease in the body politic." But it is a new approach to bring data from the study of society to aid the students of the human body. The study of the body may help the social reformers and statesmen and sociologists, but now it appears they in turn may help the students of the body.

* * *

England Loses Two Leaders

Two men, preeminent in their own departments, died last week. Sir E. A. Wallis Budge, the great Assyriologist and Egyptologist, was 77; to everyone who has read in the British museum he was a familiar figure; his learning was immense; his industry almost inconceivable. He traveled much in the modern east upon which he was no less an authority than he was upon the remains of the ancient world.

Sir A. W. Pinero was at one time our chief dramatist. Those who can look back to the end of the last century will not forget his work. We knew him first of all as the author of "Sweet Lavender," but afterwards as the daring dramatist (daring in those days) who wrote "The Second Mrs. Tanqueray," and "His House in Order." He is said to have been a master of all theatrical craftsmanship. He will have a place in the history of drama, but he lived long enough to see his problem-plays become outdated.

* * *

And So Forth

On Oct. 1 our telephone rates were reduced. Between Oct. 1 and Nov. 17 there were 73,500 new subscribers. For September the increase was 21,761. We may yet become a telephone-using people.

The bishop of Durham, in whose diocese lie some of the most distressful areas, has said: "We cannot afford to wait. The time has come for replacing inquiry and discussion by effective action." He added that the disease of chronic unemployment is bringing upon us the "supreme disaster of a degraded civic type."

EDWARD SHILLITO.

Three-Faith Pilgrimage to Visit Southern States

A team of the National Conference of Jews and Christians will undertake a visitation tour of portions of eight southern states during January and February. The team will include Rev. Everett R. Clinchy, of the National conference, Rabbi Morris R. Lazaron of the Baltimore Hebrew congregation, and Father T. L. Riggs, chaplain of the Catholic club of Yale university.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Behold My Wife

(Sylvia Sidney, Gene Raymond) (Para) Wealthy family causes suicide of chorus-girl by brazen lie told to keep their wild son from marrying her. So he marries Indian to outrage family. His sister's murder of her paramour brings mess to happy ending. Dubious motivation and weird ethics.

For A: Hardly. For Y: Unwholesome. For C: No.

Jane Eyre

(Colin Clive, Virginia Bruce) (Monogram) Well screened classic, not "modernized," with dialogue, sets, costumes and characters true to book and England 100 years ago. Properly slow-moving and formal, but stilted at times. Acting sincere, but not able enough to make a great picture.

For A: Interesting. For Y: Good. For C: Little interest.

Kid Millions

(Eddie Cantor, Ethel Merman) (U. A.-Goldwyn) Hilarious Cantor musical slapstick, aimed accurately at the box office. Popular songs, wisecracking dialogue, much dancing, elaborate stage numbers, lunatic comedy, and less vulgarity than ever. Crazy plot about $77,000,000 inheritance in Egypt and fake heirs.

For A: Depends on taste. For Y: Amusing. For C: Perhaps.

Lady by Choice

(May Robson, Carole Lombard) (Columbia) Notable character role by Robson as gin-soaked, lying, gambling old woman, finally "adopted" as mother by common, cabaret-dancing heroine as publicity stunt. But affection grows and makes life for each less seamy and more human.

For A: Good of kind. For Y: Very doubtful. For C: No.

Ready for Love

(Richard Arlen, Ida Lupino) (Para) Cheap farce about mostly very cheap people. Small-town gossips mistake heroine for mistress of former "leading" citizen, hence ducking-stool punishment. Mistake discovered. Notoriety brings stage offers but heroine finally refuses and marries reporter hero.

For A: Trash. For Y: Trash. For C: No.

Wednesday's Child

(Edwin Arnold, Frankie Thomas, Karen Morley) (RKO) Human, appealing story of sensitive boy's suffering over unsympathetic mother's contemptible conduct, then over adored father's proposed second marriage. Father heroically brings happy ending. Father and son roles outstandingly well played.

For A: Good of kind. For Y: Better not. For C: No.

The White Parade

(Loretta Young, John Boles) (Fox) Splendid film, emphasizing ideals of service in nursing profession. Training school background and atmosphere strikingly handled. Some exaggerations, but whole is sincere, quietly emotional and dramatic, with much that is human, sentimental and amusing.

For A: Good of kind. For Y: Very good. For C: No interest.

Best Recent Films for Family:

Count of Monte Cristo	Peck's Bad Boy
Treasure Island	Happiness Ahead
Servant's Entrance	Anne of Green Gables

Films of Special Interest for Adults:

Barretts of Wimpole Street	The Fountain
What Every Woman Knows	Marie Galante
One Night of Love	Great Expectations

BOOKS RECEIVED

The Epic Fast, by Pyarelal. Universal Pub. Co., $1.00.

The Christian Attitude toward Private Property, by Vida D. Scudder. Morehouse, 10 cents.

Blown Leaves and Petals, by Gertie Stewart Phillips. Kaleidograph Press, Dallas, Tex., $1.50.

Dawn, by G. Burnstein. Badger, $2.00.

Give 'Way to the Right, by Chris Emmett. Naylor Co., San Antonio, Texas, $2.00.

What Is This Christianity? by Edward S. Woods. Hodder & Stoughton, London, 3/6.

Jesus and the Liberal Mind, by Edwin McNeill Poteat, Jr. Judson Press, $1.00.

The Passing of the Gods, by V. F. Calverton. Scribners, $3.00.

American Jesuits, by James J. Walsh. Macmillan, $2.50.

The Catholic Church in Action, by Michael Williams. Macmillan, $2.50.

Man in the Making, by Delos O. Kinsman. W. F. Roberts Co., Washington, D. C., $1.00.

A Letter of Emerson, with analysis and notes, by Willard Reed. Beacon Press, $1.00.

Modern Methods in the Church School, by William Grime. Round Table Press, $1.50.

Beginning the Christian Life, by G. Pitt Beers. American Baptist Pub. Society, 15 cents.

Three Interpretations of the Universe, by John Elof Boodin. Macmillan, $3.00.

God: a Cosmic Philosophy of Religion, by John Elof Boodin. Macmillian, $2.00.

John Bunyan Mechanick Preacher, by William York Tindall. Columbia University Press, $3.50.

Calendaria, by Clyde McGee. Bethany Union Church, Chicago.

Sail With Us This Winter to the Holy Land and Mediterranean!

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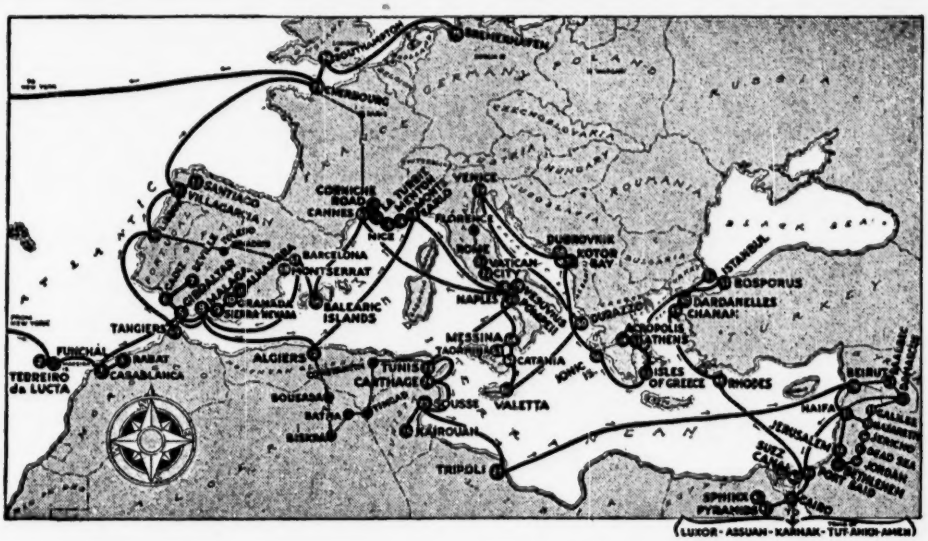
Seville
Tangier
Gibraltar
Malaga
Algiers
Barcelona
Balearic Isls.
Tunis
Carthage
Malta
Alexandria
Cairo
Port Said
Haifa
Jerusalem
Mount of Olives
Gethsemane



WHERE WE GO

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Rhodes
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Chios
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